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# The Psychoanalytic Review

*A Journal Devoted to an  
Understanding of Human Conduct*

EDITED AND PUBLISHED BY

STEWART, M.D., and SMITH, ELY JELLINEK

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BOOK REVIEWS.

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A JOURNAL DEVOTED TO AN  
UNDERSTANDING OF HUMAN CONDUCT

EDITED AND PUBLISHED BY  
WILLIAM A. WHITE, M.D.  
AND  
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VOLUME XII

JANUARY, 1925

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## ORIGINAL ARTICLES

### A RELATIVE CONCEPT OF CONSCIOUSNESS<sup>1</sup> AN ANALYSIS OF CONSCIOUSNESS IN ITS ETHNIC ORIGIN

BY TRIGANT BURROW, M.D., PH.D.

In presenting a psychological discussion that presupposes the altered basis of the relativists I am under no illusion as to the wide disparity between the mathematical conception of the relativists in regard to the universe and the clinical preoccupations of a psychoanalyst. It is now conceded, however, that the theory of relativity is not without its revolutionary influence upon our scientific thought processes generally. And so, though I am not competent to an appreciation of the theory of relativity in the objective sense of the physicists, I hope I shall not seem presumptuous in attempting a discussion of consciousness that demands as its basis a viewpoint that is analogous to theirs.<sup>2</sup>

As I understand it, the inadequacy of the Newtonian system of astronomy is its autogenous exclusion of data requisite to a principle which presupposes a basis of universal applicability. Assuming an unqualified absolute to reside within the limits of its own circumscribed area, it posits a principle which fails to take account of

<sup>1</sup> The following essay forms a chapter of a larger thesis, to be subsequently published, representing the outcome of a practical experiment in group or social analysis.

<sup>2</sup> "To free our thought from the fetters of space and time is an aspiration of the poet and the mystic, viewed somewhat coldly by the scientist who has too good reason to fear the confusion of loose ideas likely to ensue. If others have had a suspicion of the end to be desired, it has been left to Einstein to show the way to rid ourselves of these 'terrestrial adhesions to thought.' And in removing our fetters he leaves us, not (as might have been feared) vague generalities for the ecstatic contemplation of the mystic, but a precise scheme of world-structure to engage the mathematical physicist."—Arthur Stanley Eddington, F.R.S.

factors operating within the larger constellation wherein its own system is but a contributory element. So that in estimating the components requisite to a more inclusive scale of computation, the Newtonian postulate omits to reckon with the principle of the time-space element constitutive of the extension intrinsic to itself and hence mathematically indispensable in an encompassment of the universal and all-inclusive astronomical purview with respect to which its own system becomes but relative and extrinsic.

Little by little the necessities of a widening outlook have demanded a gradual broadening of conceptual principles generally. Of late I have been led to views that appear to warrant the conclusion that, in the sphere of psychic phenomena no less than in the realm of physics, a system of absolutism preclusive of data existing outside its own autogenously circumscribed principle wholly dominates our presumably conscious world. Accordingly, if we are to reckon with consciousness upon a true and inclusive basis, it is required that the system of absolutism thus embodied shall give way to a conception of relativity in the conscious sphere comparable to the principle of relativity in the physical universe.<sup>3</sup>

I do not see why in the sphere of his mental and emotional reactions man may not so far free himself from the traditional superstitions of imbued inference as to recognize at last that there is a difference between the values that *seem* and the values that *are*, even with respect to conceptions that are the basis of his own mental operations. I do not see why he may not recognize that processes which he has hitherto regarded as habitually inevitable are not by any means organically necessary, but that the two may in fact be essentially contradictory one of the other. If in the objective world man may ungird himself of the accustomed limitations of a hitherto accepted Euclidean geometry, may he not within the sphere of his subjective consciousness also rid himself of prepossessions which,

<sup>3</sup> It is of course not possible to trace through mathematical intricacies a detailed analogy between the cosmic theory of relativity as it bears upon the objective data of an abstruse calculus and the organic theory of relativity as it bears upon the subjective data of the all-inclusive principle of psychology here regarded as the basis of a universally comprehensive scheme of consciousness. The comparison has significance for me merely in the aptness of its theoretical alignment with a conception of consciousness in whose envisagement are encompassed data extrinsic to the habitual psychological system that is intrinsic to ourselves and that is commonly accepted by us as the totality of consciousness.



though they appear to us now as no less basic, may ultimately prove equally non-essential?

We have recently waged a world war which, according to the *state of mind* of its participants prior to its occurrence, was the admittedly inevitable recourse, but which in the opinion of thinking men subsequent to its enactment is now equally admitted to have been a wholly unnecessary eventuality. How then upon our present basis of mentation may we conclude what is an adequate criterion by which we may determine a dependable process of thinking? If we may know our states of mind only after we have vented the emotions that first incited them, of what use is it to know them? If states of mind can produce calamities that gather their toll of human life by the millions, and we can by subsequently taking thought come to regard them as unnecessary, what must be felt toward states of mind that have produced such calamities? Surely it is not the part of intelligence to feel regret of a disaster only after the disaster has befallen. If disaster need not befall, would it not be wiser to deplore it beforehand and so avert the disaster? This would seem the logical course, but the truth is that the logical course is not accessible to man in his present state of unconsciousness. Man may think logically but he cannot be warranted to act logically. For in his present stage of development his actions are predominantly under the guidance of his emotions and his thought can therefore only follow after.

Consciousness is the individual's acquiescence in sequences that are determined by the necessities of organic law. Unconsciousness is the individual's resistance to these organic processes. As consciousness is anterior to its own realization, so unconsciousness *ever* follows in the wake of its own event. We think to-day only in terms of what ought to have been yesterday, and the event of to-morrow embodies again the reaction to the issues of to-day. Thus our actions are always but the unconscious reflections of the day preceding, and in our unconsciousness it is only in the aftermath of the morrow that we interpret the omens of to-day.

If man's judgment is competent to apprehend the data of events subsequent to their occurrence, why may it not be equally possible, through our prior apperception of the mental states leading up to them, to envisage the same events with the same clarity anteriorly and thus forestall the useless mistakenness and destruction that now follow inevitably with their enactment? Surely it is clear that in continuing to preserve unaltered this same state of mind whose world-



wide consequences we have just witnessed, we may be at the present moment preparing a similar if not a yet greater catastrophe, the while we are at the present moment as completely oblivious of it. Indeed, from a position that is anterior to the emotional inducements to which our mental states are inevitably subject in our present absolute view, it will be seen that an unconscious and destructive disposition toward life is as inseparable from an absence of self-cognizance on the part of the social mind as the factors of disintegration and unconsciousness are inseparable within the life-sequences of the individual unit.

In its intrinsic limitation with respect to the relativity of consciousness in its universal compass, the constellated system of processes which at present comprises the sphere of the mental life will, in my view, ultimately appear analogous to the traditional system of Newton with respect to the universe of relativity in the encompassment of objective mathematics. As in the intrinsic principle of absolutism comprising the Newtonian system of gravitation, so in the self-determined principle of absolutism comprising our present system of psychology a dimensional factor has been left out of account the inclusion of which completely shifts the basis of former calculations and so distorts our habitual reckonings as to demand the fundamental reconstruction of accepted values.

But while the principle of relativity envisaged by the objective formulae of the physicists is mathematically beyond my reach, the conception of relativity within the subjective life appears to me not only compellingly clear but organically necessary. Indeed, in the absence of this conception of the relativity of consciousness it is no longer possible for me to reckon adequately with the processes of the mental life. For in default of a working basis broad enough to encompass the dimensional element of the system, individual and social, whereof we ourselves are a component part, there is lacking the scientific inclusiveness requisite to a universal principle of evaluation.

It is worthy of note that between the objective or mathematical theory of relativity of Einstein and the subjective or organismic<sup>4</sup> theory of relativity here envisaged there is to be traced, however

<sup>4</sup> By organismic I mean the feelings and reactions common to the social body regarded as a coherent, integral organism. The term organismic, as I use it in its social application, is identical with the term organic in its individual application; so that the connotations organic and organismic are here used interchangeably.

inconclusively, a philosophical parallelism that is significant.<sup>5</sup> It is my feeling, though as yet it is little more than an intimation with me, that this cosmological parallel between the subjective and objective spheres of relativity marks a concomitance that is consistent throughout. I do not see how it could be otherwise since the subjective and the objective spheres of life, embodying the bipolar aspects of the phenomenal world, represent but obverse phases of one and the same universe. The analogy that interests me here, however, has to do with the feature that is equally the basis of the two modes of relativity, namely, the feature which entails the abrogation of absolute standards of evaluation and the recognition of the kinetic factor that is organic to both. In the objective envisagement of astronomy this

<sup>5</sup> Newton observed the universe from the point of view of his fixed position upon the earth. Einstein observes the universe from the point of view of all possible positions within the universe. Likewise the prevailing psychology regards the conditions of life from the position of observation that is one's individual point of view toward them. In the conception here advanced these conditions are regarded from points of view that are socially relative to and inclusive of all possible positions of observation.

The reader will recall that the conceptions of the physicists first led them to a theory of special relativity through their calculations of uniform motion, while their deductions came only later to embrace data pertaining to difform motion, or to motion that is not uniform, as envisaged under the conception of general relativity. With regard to the theory of relativity in the subjective sphere, it was upon noting the habitual deflections from a predictable organic constant observable in the erratic reactions of the neurotic personality that the conception of relativity in the sphere of consciousness first occurred to me. It was only subsequently that the relativity of consciousness as applied to the uniform reactions characteristic of the collective social mind came to shape itself into the organismic conception of relativity here outlined as the underlying principle of consciousness.

While representing in no sense a detailed correlation between them, there is nevertheless a certain analogy not only in the manner of inception of the objective and subjective theories with respect to the observation first of difform or abnormal deviation and later of discrepancies of normal or uniform reactions, but there is also this further concomitance between the two aspects of the principle. The Newtonian hypothesis takes account of motion or reaction in the planetary system only in the large, while the theory of Einstein is adequate in contemplating the motion of planets both in the large and in the small. Conversely our present Freudian theory of the unconscious takes care of the reactions of the personality in the small or in an individual or particular sense, while the theory of the relativity of consciousness envisages personality not only individually or particularly (whether regarded singly or in its collective social expression) but also societally or in the sense of consciousness in its universal or organismic encompassment.

factor comprises the mathematical space-time coefficient of the physicists' fourth dimension, and in a subjective envisagement of consciousness it comprises correspondingly the kinetic element that determines the functional coefficient of the organic life as a whole.

What is envisaged by the organic life as a whole is, like the inclusive scheme of the physicists, to be understood only by exclusion, that is, by exclusion of a point of view that is *not* organic, or by exclusion of the absolute system, individual and social, comprising our present static basis of consciousness. As this organismic conception of consciousness is relativity itself within the subjective sphere, its encompassment can no more be apprehended in the scheme of evaluation represented by Freud and his predecessors than the relativity of the physicists can be apprehended on a static Newtonian basis.

Just as Einstein's theory of relativity is not intelligible on the absolute basis of the older system of astronomy, of which conception the newer mathematical theory is by reason of its wider inclusiveness the logical replacement, so the theory of subjective relativity or the organismic conception of consciousness cannot be understood on the basis of the absolute principle resident in the Freudian conception of consciousness, of which principle the organismic conception is by inclusion the more encompassing formulation.

Hence this organismic conception of consciousness subsumed under the postulate of relativity will be understood only as we discard entirely the absolute conception envisaged in our present system of psychology. Because of our own absolutistic basis we do not realize that the absolutism intrinsic to the dynamic system of our present individualistic conception of consciousness maintains a position that is relatively not less static than the older descriptive systems of consciousness in relation to the dynamic psychology of Freud. The Freudian system is dynamic in respect to the system it has superseded but static in respect to the principle by which it must now in turn, I believe, be superseded, precisely as our own Newtonian system is dynamic with respect to the older Ptolemaic system of astronomy it has transcended but static with respect to the mathematical principle of relativity which now in turn has transcended it.

Of course the fact that the intrinsic limitation of our astronomical systematization has led us arbitrarily to regard time and space as absolute entities rather than as the functional coördinates of matter has no immediate bearing whatever beyond the need of adjusting a quite infinitesimal error in the astronomical reading of certain min-

imal deflections. It does not in the least alter the practical conduct of human affairs. For the grocer and the apothecary our standards remain undisturbed. So also in the more intimate adaptations of our human relations the absolute basis of mensuration that has actuated our reckonings with respect to the objective world about us has not for a moment touched our subjective mode or the affective sphere of our living. But when this artificial basis of self-determined absolutism operates within the organic sphere of man's affective life, wherein is the very center of his being, there are recorded errors whose consequences reach to the core of life itself. It is here in the absolute system of evaluations pertaining to the affective reactions of human conduct that consists the needed correcture in reading the deflection, both individual and social, that comprises man's unconsciousness.

We have yet to learn that it is in the common affects of men that there resides the basis of their collective biology. Only in the affective reactions comprising the native, organic continuum of life may we trace the menstruum of our human consciousness. And so in approaching the affective or organic implications entailed through the arbitrary systematization that is our own absolutism, we are entering upon the study of the distorted sensations and reactions in which is embodied, I believe, the essential pathology of consciousness represented in neurotic disharmonies.

In considering the conception of the relativity of consciousness we shall acquire a clearer insight into the more comprehensive scheme subsumed under it, if we will begin with an analysis of the rudimentary processes comprising our personal judgments and consider the elements into which our primary impressions may be resolved.

Our judgments are formed from the material of our impressions or, as we say, we reason from observation. This being so, what must be the substance of our observations and what the nature of the processes of reason thus derived? To observe is to stand apart from and record the impressions reflected to us from the object observed. So that upon consideration our observations are seen to consist of the reflected *images* or mental *pictures* of the world of objects by which we are surrounded. That is to say, impressions of objects consist of the aspect or surface which is reflected to us from them and which is thus mirrored in the reflecting surface of our own perceptions.

But in this very process of observation an unwarranted assumption has already been posited in advance—the assumption, namely,

that the position intrinsic to the observer is an all-inclusive and authentic one. Already it presumes a universe of which the onlooker's own self-limited position is the basis. It does not account for the integral component that is the observer's own organic dimension. In brief, the very point of view of the observer lays claim to the prerogative of an absolute cosmogony whereof he is himself the unconsciously static, self-determined center. Whatever the point of view, it is invariably "the point of view" of the observer. So that in constituting ourselves perceptual foci from which, according to our self-appointed terms, we look out as from a background upon the phenomena of life, we have unconsciously become artificially detached spectators of a merely static *aspect* of life. This is what I mean by the autogenous exclusion of data extrinsic to the self-determined system of which we ourselves are only a part, but which in the encompassment of the relativity of consciousness as a whole is revealed on the contrary as an arbitrary system determined by our own static absolutism. Regarded from the point of view of relativity, to adopt such a detached, observational outlook toward life is to view it in the merely flat, bidimensional plane of the image. It is not to experience life through participation in the inclusive extension of its full-dimensional actuality.

Upon analysis then our world of subjectively tabulated impressions becomes but an artificial world reflecting the artificial systematization that is our own detached observation of it. Our unconsciousness is our failure to realize that bidimensional reproductions of actuality are not actuality. Our own organisms as well as the surrounding objects of actuality are elements that are equally to be included in the organic continuum of our human experience. The mental pictures comprising our bidimensional *impressions* of them, however adequate as pictures, are not adequate as expressions of actuality in the sense of the dynamic extension comprising our own organic inclusion.

Contrary, therefore, to the casual assumption current among us, we do not apprehend the objects about us as they exist in their cubic actuality but only in the bidimensional "foreshortening" that is our own mental or pictorial impression of them. Our so-called objective apperception of the world of actuality is in fact superficial and unreal. Our presumable world of impressions is pictorial rather than actual. It is static rather than kinetic. In consequence of the bidimensional visual plane in which our objective fields are reflected, it is inevitable that our environmental actuality should appear in the



form of pictures before us. Looking out upon the actual world from a bidimensional basis, we can perceive it only in terms of the reflected image formed upon our own bidimensional mental background. It is due also then to this contributing factor of a flat or reflected visual image within ourselves that there is registered within ourselves a flat or reflected mental image of the world about us. For in virtue of the bidimensional picture in which our impressions are necessarily reflected our mental perception of objects is likewise necessarily pictorial and bidimensional.<sup>6</sup>

Such is the probable ethnological account of this misconstruction of actuality that underlies our mental world. The significance of such a pictorial and artificially foreshortened representation of the objective world and its mental influence in foreshortening the tridimensions of actuality in general cannot be overstressed. We need to realize the circumstance of our remote or bidimensional position of merely mental or impressionistic observers. From this position the mentally reflected and artificially pictorial outlook with which the world of solidarity is individually envisaged by us represents but the portrait of life whereof the reality is the inclusiveness of life as experienced through our subjective continuity as functional elements in the organic whole. So that while it is most true that we reason from observation, yet if our observation is imbued with a bidimen-

<sup>6</sup>Our psychobiological misconception is doubtless also aided in large measure by the physiological conditions of our visual organs of perception and to the bidimensional surface upon which our impressions of objects are received. Because of the disposition of the nerve terminals of the retina upon a flat or bidimensional area, our visual perception of objects is limited to impressions of a flat or bidimensional plane. If by means of binocular accommodation objects present to us the appearance of "depth," it is of course not to direct visual perception that we owe our sense of perspective but to stereoscopic inference, seconded by our stereognostic experience of tridimensional solidity. Hence what is actually "perceived" upon looking at an object of three dimensions is a visual facet, as it were, due to our own mentally flattened "cross-section" of the solid object before us as determined by the particular aspect of it that is momentarily presented to view. I think it cannot be doubted that this mechanism of our visual perception is a contributing factor in influencing our tendency to "see" mentally. One says "I see" when he means "I understand." There is the same implication in saying that one "sees" the logic of such and such a statement. So, too, we speak of a "mental point of view" or of "intellectual vision." This illusory character of our mental percepts probably owes its explanation also in part to the fact that our visual sense is the sense that best permits a distant and detached observation of rather than a contact *with* the surrounding world.

sional or superficial bias then our reason is also influenced by this same bidimensionally imbued bias. If our observation is not subjectively inclusive of the objective world about us, in the same measure our judgments are not inclusive of it.

It is this non-inclusiveness of consciousness that constitutes our mental systematization. In this perceptual relationship to life due to our detached basis of interpretation of it upon grounds of the apparent aspect rather than of its solid actuality consists the arbitrary absolutism of our present system of consciousness. Due to this organic misconception of consciousness, we habitually prefer the picturesque semblance of the aspect to the pragmatic inclusiveness of the actual. This is why we tend to explain life rather than to live it. This is why the adduced hypothesis of life counts with us more than life itself. But an account of life that does not include the consciousness that is our own kinetic function and repudiate the static pictures of life arbitrarily projected by us does not compass life in the full orb of its rounded actuality. A principle of life that does not embrace the principle arising out of the bias of our own self-made systems of personal absolutism and unconsciousness is not adequate to encompass life in the rounded sum of its functional inclusiveness. It is needful to recognize that, in the unconscious absolute underlying the personal relatedness of each of us to every other, there is involved an organic *resistance* or a mutual repulsion among the elements of the societal personality that forms an impasse to its concerted function. On the contrary, in the mutual inclusiveness of our individual organisms as elements within the confluent sum we thus compose, there is embodied the organic continuum that underlies the societal organism of man as a whole. It is this homogeneous substrate of man's consciousness in its totality that is envisaged in the principle of the relativity of consciousness.

If, however, an ethnological account is adequate to explain the remote, pictorial relation in which we stand with respect to the world of objective actuality, such an account is not adequate to an understanding of the pictorial view we have unconsciously come to assume toward the world of subjective actuality or in relation to the organisms with which we constitute a common species and with which, being subjectively akin, we are organically identical. If phylogenetic theory accounts for the deflections from reality of the reactions of consciousness in the large, it does not account for the deflections of consciousness in the particular reactions of the personality that determine our relations to our individual fellows. Thus far we have



considered this absolute system comprising our personal basis only in relation to the objective world or to the world of things; we have not yet considered it subjectively or in relation to the individuals with whom a common affectivity renders us organically identical. It is only within the subjective sphere of our affects representing man's organic racial continuum that this distortion of our outlook is manifested in its deepest poignancy.

It is therefore only in its ontogenetic mode that we may fully realize the organic deviations within the consciousness of man due to his bidimensional and unreal apperception of his fellows and to his consequently false inferences resultant upon an artificially remote and pictorial attitude toward them. It is here alone, I believe, that is to be traced the philosophy of the deflections observable in the above mentioned reaction of personal resistance as it appears not only in the difform reaction characterizing the isolated personality of the neurotic individual, but also in the uniform reactions presented in the *relatively no less deflected group-expressions comprising the collective personality of the social consensus*. It has become more and more clear to me that it is this error of our mental refraction, due to the subjective deflection comprising the bidimensional judgment of each in assuming a pictorial rather than a real relationship to others, that is the essence of our resistances. In this surface reflection that is the personal attitude of each toward every other and that embodies the psychology of our resistances is represented man's traditional systematization, both individual and social. For in judging or viewing life on the *absolute* basis of how it appears to *me*, I automatically render it beholden to my personal interpretation of it. In my autocratic attitude of onlooker I necessarily repudiate the inherency of the individual or object looked on. Thus as the self-assumed center of the universe the individual is completely detached psychically from the organic actuality of everything within his observation and, in his present mental attitude, whatever he thinks he knows and feels is unconsciously constrained by the illusory supremacy of his personal wish. It is this that is the insidious fallacy of the reflected aspect. It is this that constitutes the personal absolute or systematization which, in dominating our present mode of consciousness, completely distorts the universe of reality. It is such a reflective attitude of personalism and unconsciousness that is our exclusion of data that lie outside the system intrinsic to ourselves and that may be included only in the fuller envisagement of an organic relativity.

This reflective attitude entails an autocratic interpretation of life on the basis of one's own personal evaluation, and its effect is to sever the natural bond between the elements of the societal body. Mental dissociation is the inevitable concomitant of this habitually reflective attitude toward life rather than an assimilative participation in it such as may only be realized in the inclusiveness of consciousness as an organic whole. Only an organic coalescence in our common affectivity as contrasted with our present attitude of detached, bidimensional perception of one another will open the course to spontaneous development in yielding the natural way to the instinct of mating and reproduction wherein alone is the basis of a constructive societal life. For resistance is of the affective life. It is a phenomenon that is essentially organic in that it marks an obstruction within the societal personality of man in the relation *inter se* of the elements, individual and social, of which our societal personality is composed. In our blind inversion of the inherent processes of life, we fail to recognize that there can be no healthful growth of the organism apart from the soil to which it is indigenious. If isolation and an artificial medium are death to the growth of vegetation, they are death no less to the societal instinct of our common consciousness in which is found the natural medium for the growth and activity of man. In the measure in which we allow ourselves to participate in and become intrinsic and contributory elements in the world of organic actuality about us, will our pictorial mode of envisagement yield place to the subjective experience of a dimensional inclusiveness that is complete in its actuality. To view the world of actuality in its merely static, cross-sectional appearance is to know only the photography of life. Its kinetic reality may be known only through the subjective inclusion of our organic participation in it.

We cannot return too often to original sources in repudiating conceptions whereof they are the basis. We experience reality only in the measure in which we disavow the symbols of unreality. In proportion as we apprehend subjective fallacy may we encompass the reality underlying it. It is where our conceptual constructions of life leave off that our constructive conceptions of life begin. We have seen that the mathematicians have come to regard as theoretically worthless those objective calculations whose standards of evaluation are not measured in accordance with the principle of an inclusive relativity. Likewise a formulation of values in the subjective sphere of consciousness lacks an adequate principle of evalu-

ation if it does not rest upon the relative principle comprising the organic and inclusive conception of consciousness in its societal totality.

If in the dissociation of the consciousness of man from his organic individuality he is unconsciously assuming a personal absolute that is merely a reflection of the mass absolute assumed by the collective social unconscious about him, then what we call the consciousness of man with its presumable function of dependable evaluation is at all times but a system of images and his mooted prerogative of a personal absolute is only a dissociative reaction due to his own secondarily adaptive systematization. Upon this basis, what we call our opinions are after all not our opinions and our so-called beliefs are not beliefs at all. For all our formulations and systematizations with respect to human consciousness are but rationalizations serving as convenient foils for the blind assertion of the personal absolutism that is but the autocratic prerogative of our own dissociation, both individual and social.

While theoretically the objective findings of Freud are throughout of unquestionable validity, as has been fully corroborated through the repeated investigations of those of us who have studied the manifestations of the unconscious in ourselves and in others, my researches within the last years have convinced me that our objective finding is not the point—that what we have called the objective evidence has been all along but our personal or adaptive evidence, and that, being unconsciously based upon habitual bidimensional inference, this basis has no relation whatever to life in its organic inclusiveness. The system of Freud is thus adequate only on the adaptive basis of normality. *By normality I mean the consensus comprising the personal absolute vested in the unconscious of the collective mind determining the social average.*

It is disconcerting, I know, now that the psychoanalyst has but recently settled himself to enjoy in comfort the established principles of Freud's psychology, to think that he may be compelled through the requirements of wider accommodation to seek other ground. Nevertheless, if the position in which we have settled to study the complexes of men is itself just another complex of the social mind whereof the individual mind we would study is but a reproduction, it is clear that we have no choice but to recognize the autonomy of our absolutistic values of reckoning and to readjust our measures of consciousness in accordance.

Surely if the whole meaning of our mental orientation is a dis-orientation, if our rationality is everywhere but irrationality, if with all of us alike the vicarious image comprising the reflection of our systematized selves takes precedence over the native reality of our primary organic individuality, there is no other course than that we wipe the board clean and approach the problem of consciousness completely anew. For clearly since our present process of mentation is not spontaneous or from within out, it is necessarily adaptive or from without in. Hence as the reflection of the absolute principle that is the personal basis of each, it can never lead to a realization of the relativity of our conscious life nor to the acceptance of the organic individuality that is the encompassing life of man in the inclusive principle wherein alone his consciousness truly resides.

It is the position of this thesis that when we neglect to take account of the *organic mass consciousness of man*, to which the personal systems of men, single and collective, are but relative, we fail to reckon with a significant dimension entering into the determination of the subjective life of man. On the basis of the time-space extension of the astronomers' fourth dimension it is possible to compute errors of deflection only through a conception of the universe which regards our own planetary system as a function of and hence relative to a more encompassing program of planetary motion. Concomitantly, it is possible to evaluate accurately man's place in the subjective scheme of consciousness only through a conception which regards his present personal and social absolute as itself relative to a more encompassing background comprising the relativity of man's consciousness as a whole. There is the need to recognize that in the sphere of consciousness as in the realm of physics it is in the kinetic dimension comprising the organic participation and inclusiveness of life itself that consists the functional component which actuates the other three dimensions and which in uniting all embodies the relativity of consciousness as an organic reality.

In this transition from bidimensional picture to tridimensional actuality, from contemplation of aspect to participation of function, a gulf is spanned that bridges a most significant hiatus in the course of man's evolution. It is no less an interval than that which separates the mode of man's unconsciousness from the mode of his consciousness. For the transition is one in which we are no longer dealing with the mere static dimension of the pictorially reflected *image* of

actuality, but there enters the kinetic extension of an organic inclusiveness corresponding to the functional or space-time extension of the physicists' universe of relativity—a universe which, in the psychological no less than in the physical sphere, entails the abrogation of our prevailing system of absolutism and its replacement through the conception of the relativity of the conscious life as a whole.

A CONTRIBUTION TO THE PSYCHOLOGY OF THEISM  
THE FRENCH PROPHETS AND JOHN LACY

BY THEODORE SCHROEDER

At the village of Dieu-le-fit in Dauphine there began, in the 17th century, a very extraordinary and wild movement of religious enthusiasm. Although itself now generally forgotten, it has produced far-reaching and still discernible results. Our lingering Shaker societies are one direct outgrowth. In June of 1668, William du Serre first laid claim to extraordinary gifts and divine inspiration, finding in his mystical ecstasies conclusive proof of his divine mission. Before the end of February following, there arose in Dauphine and Vivarez some six hundred protestants of both sexes, each of whom was announced to be inspired (probably possessed) by the Holy Ghost. The enthusiasm was so contagious that, in the course of three or four months, the inspired ones had become so numerous that in the Cevennes and the lower Languedoc alone, they were estimated at 8,000. These "at their first appearance were commonly young boys and girls."<sup>1</sup> It is of their followers in England that I wish later to give some detailed account with the suggestions of some psychologic explanation.

Four years after their rise, these zealots were a source of great trouble to the Pope, and to the King and government of France. Even the women fought the soldiers, by throwing stones, while yet singing psalms.<sup>2</sup> After being subdued by soldiers, many of the enthusiasts became fugitives. This whole procedure tends to suggest a strong sadomasochist conflict, and should be studied as a problem in that phase of abnormal psychology. The rebellion against the King was according to "inspiration."<sup>3</sup> That the psychogenetic contribution to this negativism had its source in morbid sexuality is suggested by the fact that polygamy became the rule of life.<sup>4</sup>

<sup>1</sup> [Kingston, Richard.] *Enthusiastic Imposters no Divinely Inspired Prophets* (1707), p. 2.

<sup>2</sup> *The New Pretenders to Prophecy Examined*, p. 452.

<sup>3</sup> *Observations upon Elias Marion and his book of Warnings lately published*. London, 1707, pp. 6-7.

<sup>4</sup> Bishop George Lavington's: *Enthusiasm of Methodists and Papists Compared*, vol. I, p. 161.



Of course, I do not mean that the practice of polygamy *proves* morbid sexuality. I only take it as a suggestive symptom, to be explained in connection with other attending circumstances.

Among the fugitives were Elias Marion, John Cavalier and Durand Fage, all of whom arrived in London during September, 1706. Marion was the first of the three "that pretended to have the power of blessing whom he pleases, and creeping into widows' houses, and humoring those of that sex, that are laden with divers lusts, preys upon their bodies and hazards the ruin of their immortal souls."<sup>5</sup> "Another of the three French Prophets who came to England has been charged with killing several persons in cold blood, from which charge he has never yet cleared himself, and has declared in the hearing of many, that he would murder his own father if he was commanded to do so by inspiration."<sup>6</sup> This attitude has its counterpart in occasional sadist lust murders, which are reported in the newspapers, and for the justification of which religious motives and biblical authority are so frequently offered. The above reference to the father, will suggest, to all psychanalysts, the existence of a morbidly intense "Œdipus complex."

In England the prophetic arts continued, with an abundance of mystical ecstasies, the gift of talking in unknown tongues, of curing the sick through the power of God and of performing other alleged miracles. Their converts were numerous, most conspicuous among them being Sir Richard Bulkley and John Lacy, Esq. Lacy was born in Essex (1664) "a gentleman of birth, fortune, parts, and of exemplary morals." As a younger son, John Lacy was sent to London to earn his own living. In 1706 he was a man of family and one of the wealthiest members of the congregation of the celebrated Dr. Calamy. It was at this time that he came under the influence of the zealous French refugees. A number of books were published by him, some being translations. Others of Lacy's authorship were issued as having been written under inspiration.<sup>7</sup> Those who wrote in opposition to these innovators included some distinguished men of the time, such as Calamy, Whinston, Luttrells, Humphrey and Boyer. It was said of their extravagances that "none in their senses can believe them [the actions of these zealots]

<sup>5</sup> [Kingston, Richard.] *Enthusiastic Imposters no Divinely Inspired Prophets*, p. 33.

<sup>6</sup> *A Caveat Against the New Prophets*, p. 51.

<sup>7</sup> For bibliography see: Stephen, L., *Dictionary of National Biography*, 31:382-3.



to be acts of religious worship." If one is well informed of the psychogenetics of religion,<sup>8</sup> it is not so difficult. Some observers saw the erotic component of these religious experiences, quite as plainly as I saw the same things at a negro revival.<sup>9</sup>

The extravagances of France were now repeated in England and the usual results were soon observed. Varieties of miraculous cures were effected, and the gift of tongues also followed.<sup>10</sup> A young woman was "miraculously cured" of blindness. Such purely functional blindness, and its cure by mere suggestion, are now almost commonplace events in psychotherapeutics. This young woman became a zealot and soon left her relatives, announcing that she had changed her name to "Saraiah, the Mother of the Faithful, and therefore, must live among the prophets, and work in the Lord's vineyard." Quite naturally, the prophet, John Lacy, who had wrought the miraculous cure, became enamoured of "the sweet and charming Betty Gray." In 1711 Lacy published a justification for deserting his wife and taking "E. Gray a prophetess to his bed."<sup>11</sup>

It is also said by an unfriendly critic that he "embraces and blesses her when she is in bed, and that by inspiration too, which I am inclined to believe from the overamorous relations that frequently drop from her own mouth, which I have been amazed to hear; and from their kissing, singing, dancing and whistling in their ecstasies, bawdy postures upon the bed, and more particularly by what a handsome leg I once saw among them, with other indecencies, of which I could give you large testimonies; but, Sir, I want some grains of their large stock of impudence, and more time to steel my brows, before I can relate them in a dialect as scandalous as their actions. . . . I might also acquaint you, Sir, with the gentleman's reflections upon Gray's immodest actions, but 'tis too smutty for chaste ears; for in truth all agitations were attended with such shameful bawdy sights, that one witness veils the scenes in these words: 'She has many indecent movements and agitations in harmony with her brethren and prophets which at

<sup>8</sup> Sankey-Jones, Nancy E. *A Unique Heathen*, to which is now added Theodore Schroeder on the erotogenesis of religion, a bibliography. Cos Cob, Conn., 1922.

<sup>9</sup> *Revival Sex and Holy Ghost*. *Jour. of Abnor. Psychology*, 14:34-47, April-July, 1919.

<sup>10</sup> Humphrey, John. *Account of the French Prophets* (1708), pp. 11-12.

<sup>11</sup> Letter from John Lacy to Thomas Duton, being reasons why the former left his wife and took E. Gray, a prophetess, to his bed. Dated 6 March, 1711. Unfortunately I did not have access to this. [T. S.]

present I forbear to name. They look very indecent, and appear to have a scurvy tendency.'"<sup>12</sup>

Another eye witness gives the following account of what he saw at a meeting held at Richard Bulkley's chambers, at which all the leaders were present. "Betty Gray, under violent agitation, personated the whore of Anti-Christ. Took all the chairs in the room, and barricaded the door that nobody might come in or go out. This done, she laid aside her manteau and night clothes, tyed up her hair before all the company with singular modesty; then taking a peruke and hat that she had found in the room, put them on her head and sat down in an elbow chair very majestically with her arms *a-kembo*; after this she rose out of the chair and for about an hour together thumpet and beat with her fists every one in the room in their turn, except Mr. Lacy. Sir Richard Bulkley . . . found himself obliged to make his escape over the bed, to shelter himself from the hard blows of this termagant whore of anti-Christ; who, as soon as the skirmish was over, sat down again . . . and being still in an ecstasy, opened her mouth and fell a ranting at a rate agreeable to her own character and the whore she represented." This beating of those assembled, again looks like a mild expression of the sadomasochist conflict, with the psychosexual factor quite plainly revealed.

"Then Mr. Allut, falling into agitation and being commanded by his spirit to combat this female fury, cried out, 'Art thou, then, the grand beast, the whore of Babylon?' Then, rose up, pulled her down upon the floor, stamped upon her, kicked her about as if she had been a dead cat, and walking in triumph on her body, stood upon her breasts until she appeared lifeless."

"Then, to try whether she was living or dead, Mr. Allot alternately lifted up her legs and arms, which fell down again upon the floor like the limbs of a dead body. Immediately after she rose up, spoke and gave thanks that anti-Christ and the whore of Babylon had been overcome."<sup>13</sup> All this is an interesting dramatization of the subjective conflict between the more or less wholesome urge to sexual "sin" and a less wholesome "moral" censorship. The result is a desire for a relief even through a phantasmal compensating super-righteousness, and a corresponding delusional escape from the

<sup>12</sup> "An Appeal from the Prophets to Their Prophecy." London, 1708, p. 14.

<sup>13</sup> [Kingston, Richard.] Enthusiastic Imposters no Divinely Inspired Prophets, 70-71, partly confirmed in: [Humphrey, John] Account of the French Prophets and Their Pretended Inspirations. Three Letters, 1708, p. 16.

realities. At another meeting Mr. Lacy, while under inspiration, had "an amorous rhapsody" in which was evidenced his familiarity with the Song of Solomon, always so dear to the heart of the religious enthusiast. Embracing Betty Gray, Mr. Lacy, by quite unconscious determinants, assumed the pose of a god, and burst forth thus:

"Everlasting espousal between me and my beloved. Oh, I rejoice to have found thee. *I will set thee in my throne.* (Italics mine.) I will rejoice over thee from day to day, forever. I will kiss thee with the kisses of my mouth, my well beloved. These arms shall embrace thee. The lily of the vallies, the rose of Sharon, all the rubies, all the precious stones cannot compare with thy lustre. I shall rejoice always to familiarize myself with my people, and as I delight myself over thee, so shall thy panting heart always breathe and rise with tenderness, and express itself with transport, to discern value, and delight in my sweet embraces, and visits, various, various every day."<sup>14</sup> Thus spake omnipotence through John Lacy.

In another account, it is said that at times Betty Gray "prostituted her neck and breasts to be felt by all that were present."<sup>15</sup> It is also reported that "many big bellied women" were the result of one winter of such pious excitement.<sup>16</sup> Evidently all the converts were not psychologically inhibited against heterosexual cohabitation. "One of them I remember, an old she sinner who received a blessing from Mr. Cavalier, on her knees, very devoutly with her head in his C\*\*\*d piece and her right arm about his loins."<sup>17</sup> This posture suggests an impulse toward felatio. But the more mature heterosexuality also found expression.

The polygamy of France became for a time transfused into professed asceticism. The change, from a divinely approved polygamy or compulsory promiscuity, to asceticism involved only the taking into consciousness of a different aspect of antecedent irreconcilable impulses. The treatment given and received by the self-appointed prophetess and "whore of Babylon" again finds its

<sup>14</sup> Quoted from [Kingston, Richard] *Enthusiastic Imposters no Divinely Inspired Prophets*, pp. 70-71.

<sup>15</sup> [Kingston, Richard.] *Enthusiastic Imposters no Divinely Inspired Prophets*. London, 1707, p. 86. Also, *The Honest Quaker or the Forgeries and Impostures of the Pretended French Prophets and Their Abettors Exposed in a Letter from a Quaker Friend*. London, 1707, p. 3.

<sup>16</sup> *An Appeal from the Prophets to Their Prophecies*. London, 1708, p. 7.

<sup>17</sup> *Enthusiastic Imposters no Inspired Prophets*, p. 68.

best explanation by means of sexual psychopathy. Thus viewed, we may think of this seeming change of attitude as but a changed symptom of the erotic conflict. Thus what was formerly suppressed, now becomes the conscious motive. The underlying morbid intensity of irreconcilable impulse remains. According to Thomas Casey, in some of their ecstasies they would burn their clothes, men and women strip naked and dance together.<sup>18</sup> This urge toward exhibitionism the psychoanalysts call narcissism, and it belongs to the childish period (four to twelve years) of psychosexual development. Quite often religious enthusiasts remain at these immature stages of psycho-erotic development, because of psychologic inhibitions against the more maturely normal heterosexuality. In such cases, the suppressed sensualism finds compulsive expression in many lewd actions, but usually stopping short of normal sexual intercourse, and all this subconsciously determined psycho-erotic morbid compulsion and its related inhibitions will be explained in terms of "spiritual love," merely because the normal physical expression is perhaps absent, or more usually is, or is desired to be excluded from consciousness, and a morbid feeling of inferiority can find no other adequate compensation, nor neutralizer, except by the extravagant exaltation of the more conscious aspect of the morbid conflicting urges. The unconscious and inadequate compromise between such internal conflicting urges over sex, furnish a probable explanation for the alternation or concurrence of both, the lewd actions and the accompanying ascetic professions.

At one time two of the prophets being in ecstasy at the same time, one threw the other down as before on the prophetess; struck and trampled him, "and pulled out his knife as if he would cut his throat, while the man thrown down lies under him sweating so as the ground seemed wet with it."<sup>19</sup> No harm was done. The total destruction of the wicked was often prophesied,<sup>20</sup> and the sadistic impulse behind the prophesy was but dramatized in their strange religious orgies. In the old Mexican religions, the dramatization was more realistic, and resulted in actual ritual murders.<sup>21</sup> Their

<sup>18</sup> Restated from: "The Rise and Progress of the Serpent from the Garden of Eden," by Mary Dwyer, p. 16.

<sup>19</sup> [Humphrey, John.] An account of the French Prophets and their pretended inspirations, in three letters to John Lacy, 1708, p. 17.

<sup>20</sup> P. 31, *supra*.

<sup>21</sup> Spence, Lewis. Human Sacrifice in Old Mexico. Hibbert Journal, 22:97-102, October, 1923. See also: Stark, H. L., Das Blut im Glauben und Aberglauben. Trans. Human Blood and Jewish Ritual.

prophecies were usually preceded by ecstasies which have been thus described: "They turned round with great violence, till being quite giddy they fell to the floor. When so fallen, they rolled their eyes frightfully, looked wild and ghastly, worked their lips in divers figures, drivelled and foamed at the mouth, held their breath, pressed their breasts, puffed their throats, and sometimes lay as if they were in a trance. Then upon a sudden they would start up, shake their heads, gulp and hiccup strangely, clap their hands, move their feet oddly, shake their whole bodies into contortions in the nature of convulsions. Then they would quake, groan, laugh, belch, sigh, sing, shriek hideously; and at last stretching their mouths, in a doleful tone, and as loud as they were able, would utter their prophecies." This description suggests psycholepsy, and is not so far removed from the conduct of those whom at the present time we call "Holy Rollers." It also reminds me somewhat of the performances I have seen and partly described as occurring in religious revivals among the negroes.<sup>22</sup>

Hereinafter I reproduce Lacy's own description of some physical aspects of his ecstasies which rather confirms the foregoing suggested parallels. Furthermore, there is no conspicuous psychologic difference between these performances and what took place during the great New England awakening under Jonathan Edwards, or for that matter revival phenomena in all ages.

I have read Lacy's "Prophetical Warnings of the Eternal Spirit." These "warnings" were uttered during ecstasy and written down by others. They give evidence of revision by Lacy, before publication. Sometimes this is shown by bracketed interpolations. Lacy himself has given us a description of the experiences leading up to inspirational discourse. Herewith I reproduce what seem to me to be the more important paragraphs.

"The bodily impressions were gradually increasing upon me, till the effect or rather issue of them was produced; to wit, the opening of my mouth to speak. . . . They began by a preternatural course of breathing; then my head came to be agitated or shaken violently and forcibly, and with a very quick motion horizontally, or from side to side; then my stomach had twitches, not much unlike an hycoop, afterwards my hands and arms were violently shaken, at length a struggle or labouring in the windpipe,

<sup>22</sup> Revival Sex and Holy Ghost. *Jour. of Abnormal Psychology*, 14 (No. 1-2), 34-47, April-July, 1917.

and sometimes a sort of catching or twitching all over my body; and for about a week before my speaking, I observed my tongue was now and then moved involuntarily, as were also my lips, my mouth, and jaw severally; all which preparation of the bodily organs I found attended with a constant elevation of my soul to God; the mind being unaccountably cast into a frame of spiritual joy, holy contempt of all things in the world, and incessant prayer, far more earnest and intent than what I had ever found before. My secret prayers were inseparably attended with the increase of those symptoms, and during all this time, I searched the Scriptures carefully for my direction, and heedfully consider'd all the advices given me by friends."

These involuntary, unconsciously determined muscular activities are such as usually indicate repressions of some conflicting impulses, arising from sex. By the erotogenetic hypothesis, previously forced upon my attention, I am led to see an erotic compulsion behind these experiences. The first few lines quoted above suggest an oncoming erotic excitement, with an attempt to exclude from consciousness the physical aspects of its sexual origin, and extending finally and often as irrepressible convulsive movements over the entire body. From the later sentences I get the impression that as the erotic factor becomes more compelling, the compensating and the inhibiting motives both become more active. If the thought of God cannot extinguish the source of guilty and shameful desires or feeling, it can at least preclude its precise character from holding the center of the stage in the content of consciousness. Then by giving it a credible "spiritual" label and transforming it into the work of an infinite being, Lacy gets intellectual theoretic and ecstatic exaltation, commensurate with the erotic feeling—exaltation and shame. Thus an erotic ecstasy, made morbidly intense by attempted sexual suppression, is evolved to "a constant elevation of my soul to God" and "spiritual joy." As this secures him admiring attention from others, his compensation for the previous fear and shame seems almost adequate. Now the need for muscular discharge of the erotic tension more and more finds expression in speech, the character of which is determined again by the autonomic needs. This, I realize, is a process of reading into Lacy some concepts that have come to me from my other studies. Of course, a different procedure would be adopted in case Lacy were still living and now before me submitting himself for examination. As it is, we can



only check the erotogenic hypothesis by seeing if it will explain the more obvious facts.

Of these warnings as written by himself, Lacy further says: "Nor did I myself write those English words which are contained in the Warning of the 12th of July. But my fingers were forcibly moved to do it, my eyes being close shut, and I under the agitations. Therefore I utterly deny myself to be the framer either of the agitations or of the voice. I have moreover thrice experienced a tone or manner in the voice itself, which I am well assured I am no ways capable of in my natural state.

"My agitations generally hold me a quarter of an hour before I speak, which time is generally employed in prayer, and acts of resignation.

"Voice comes to me frequently in my closet, as well as before company, which upon all the enquiry, reasoning, caution, fear, and deliberation that I am capable of, I do firmly believe to be from God; consequently I dare not disobey, hide, or stifle under the bed for fear of thereby charging my conscience with a load of guilt and horror unsupportable."<sup>23</sup> So the subconscious determinants of an inferiority feelings, and the attendant morbid compulsions, complete and certify to his divine mission, and so furnish a neutralizer, or compensation for the inferiority feeling. The underlying inferiority feeling also finds its most probable psychologic explanation in sexual turmoil.

#### THE SHAME OF GODLINESS.

Lacy portrays quite clearly both aspects of the inferiority-superiority conflict, showing, as I have frequently contended, that theomania is but an effort to neutralize an extravagant shame. When the self-idealized Lacy is speaking, his utterances are the utterance of God, the Infinite Spirit. And the Infinite Spirit (the subconsciously determined morbidly exalted self) denounces the real John Lacy in such epithets as follow: *worthy of all contempt; us worms; vile sinful creatures; a frail nothing; poor wormlings; the little contemptible children I [God] employ; unworthy creatures; sorry vessels; weakness and foulness natural to us; vile hateful worms; our own utter unworthiness and weakness; vile and the most unworthy of any; a vile and sinful worm.*

Having by such phrases characterized the inferiority aspect of the feeling of the regenerated group, he exhibits the neutralizing

<sup>23</sup> Prophetical Warnings, Preface iv-vii.



influence of his delusions of grandeur. One discourse begins thus: "I am a pure spirit, not mixed with a body, that speaks to you." And again: "Fear, fear, fear, I am the Lord of the whole earth . . . I will not have a competitor with me in my throne. They shall see it's I AM, I AM, I AM. . . . Who should Judge but I, I, I, the great Jehovah." When fanatical social opposition was rampant the faithful are reassured thus: "I will bear the burden with them. Their inward comfort shall support them and more than overbalance outward difficulties. My spirit is their comforter. . . . Have no more to do with your idol passions, nor any interests in this world." In another place Lacy says: "Let the Love of God melt your hearts. Give me thanks and praise every day." These phrases and other factors evidence much of the psychology of Mrs. Mary Baker Eddy.<sup>24</sup>

I believe that the fair interpretation of many such words as these makes John Lacy to be a crude mystical theist. In it all I see much the same state of mind that I found in Paul Blaudin Mnason<sup>25</sup> and the negroes who collectively embodied some of the absolute "Living God".<sup>26</sup> Its psychologic mechanism I have portrayed more in detail in: *Prenatal Psychisms and Mystical Pantheism*.<sup>27</sup> Lacy also admits, in a way, what I have contended for, namely: that the degree of spiritual exaltation is the exact measure of the shameful feelings of depression, which required and created it. Lacy says: "Judge of the degree of your humility by the heighth of love and praise to him, that you find in your heart." This tells the story of the inferiority-superiority subjective conflict in a single sentence.

#### THE SEXUAL ORIGIN.

Obviously, I think, Lacy's Warnings also exhibit some half knowledge or inadequately suppressed consciousness of the sexual origin of his ecstatic inspirations. In one place he says: "You'll find the order of my wisdom [which is only partly revealed in his inspirational discourses] *in the natural creation, and the successive continuance of the species* is made, and the perfection of those

<sup>24</sup> Christian Science and Sex. N. Y. Medical Journal, 112:851-2, Nov. 27, 1920.

<sup>25</sup> Psychology of One Pantheist. Psychoanalytic Review, 8 (No. 3): 314-328.

<sup>26</sup> Azoth, 3 (No. 4): 202-205, October, 1918.

<sup>27</sup> Intern. Jour. of Psycho-Analysis, 3:445-466.

species gradually from the *seminal principles*.<sup>28</sup> . . . So this *new creation* [in the spiritual birth] *from a seminal principle does grow*: and when 'tis visibly born [in the spiritual regeneration], when 'tis manifestly proclaimed, 'twill be joy to every true Simeon." And so you must "exchange this spiritual [psychosexual] joy for your [consciously physiological] sensual!" "It is heaven begun. . . . Oh! how this would render you secure, from the allurements of sense? *Sensual joys, they would be tasteless if you relished this pure satisfying employment.*" (Italics are mine.) On another occasion, the infinite spirit speaking by the mouth of John Lacy invited a few devoted followers to a spiritual feast. In the course of the invitation this was spoken: "You will find it [this spirituality] a food that will nourish your spirit to life, to a sweetness of temper, to a purity, to a joy and *continual exultation* that will never cease, till the elevation of your soul cast it up into heaven." Excessive sexual expression or suppression, purity—erotomania—almost continual erotic ecstasy—eternal celestial bliss, the delusional experience of God, the absolute. A perfectly understandable evolution in psychologic morbidity.

At another time, speaking during ecstasy, this came forth: "Oh! delight, learn to delight, ravishingly delight; transcendently, unspeakably, in the communion of the Holy Ghost. I call to triumphant acts. Clap your hands, ye people, whom the Lord calls, chuses. Shout unto him with a loud voice." Herein, those who have duplicated my observation, or have read empathically some of my other descriptions of religious enthusiasms, will see the connecting psychologic link, between Lacy's peculiar manifestations of morbid eroticism, and those of modern revivals and the account of similar performances, recorded with less detail in the Bible.

#### THE SUBJECTIVE CHRIST.

With Lacy's group, as with all such as have come under my observation, this regeneration and sanctification consists mainly in efforts at excluding from consciousness the physical aspects of sex and of the usual objective erotic stimuli. All must be, or be made to appear, as if only subjective. By excluding physiologic sexuality from consciousness, many can best achieve the delusional rationalizations of transcendentalisms. So the Lord tells the chosen ones

<sup>28</sup> See also my "Divinity" in *Semen. Alienist and Neurologist*, 41:93-101, April, 1920.

through one of their number: "I shall call inwardly." "Every one shall find it in himself really." To the unregenerate he says: "Haven't you read of being transformed in the image of your mind; of Christ's dwelling and reigning in you? . . . We require and call unto you not to rest upon anything for your salvation, but the satisfaction of Christ in [within your] the flesh."

One must get this inner Christ of personal experience to have regeneration, sanctification, that is—to have real Christianity. This is the essence of many seemingly freak cults of our time. It is also the essence of the religiosity of many more cultured clergy of the orthodox churches. The latter's more wholesome subordination of the subjective determinants, to the larger cultural and objective control, precludes the ordinary observer from discovering the elements of psychologic unification between the mysticism of the High Church party under Dean Inge, for example, and Mrs. Eddy's Christian Science and the Holy Rollers. One of Lacy's followers expresses the process figuratively as coming through him in the inspired words of God: "He [God] changes things only to turn them unto God. . . . He is a priest, by the power of an endless life. I breathed into man and he became a living soul. And I breathed into him the quickening spirit; and he shall have an endless life." My studies lead me to believe that all such mysticism and its associated compulsions, no matter how intellectualized, are produced by a necessity for superhuman and superrational sanctions, for an obsessing feeling of inadequacy, having its source in physical sensualism and its mask and compensating superhuman glory from the psychologic aspects of erotic ecstasy. When the obsession is quite complete, it excludes from consciousness all the physical facts of life, and then some form of pantheism results. At lesser heights it is intellectualized in mystical theism. Its psychologic mechanism I have explained elsewhere.<sup>29</sup>

At another place it is said: "The [infinite] spirit itself witnessed with their [finite personal] spirit. Why, the Spirit itself is distinct from their spirit. The spirit itself is a person. . . . A superior power distinct from him, and always tending to Holiness . . . a manifestation even to sense of some strange power which he knows [to be] independent of him." So do the elect become "the

<sup>29</sup> Prenatal Psychisms and Mystical Pantheism. *Intern. Jour. of Psycho-Analysis*, 3:445-466, 1922. Abstracted in *PSYCHOANALYTIC REVIEW*, 10:337-346, July, 1923.

sons of God." So it comes that Christians, through their personal experience, come to "know" God. "None knows the Father but the Son and he to whom the Son will reveal him," that is, by the subjective Christ.

My task is to interpret this in terms of other experiences already known to me. From this viewpoint it is a duplicate of other mystical experiences, and yet the intellectualization of the mystical feeling is very different. Paul Blaudin Mnason, and the negroes above referred to, for the time being, lost *all* consciousness of distinction between the self and not self. Accordingly these are pantheistic. Lacy seemingly remains conscious of that distinction. Accordingly the intellectualization is essentially theistic, although the distinction is quite blurred in his vision. Frequently, in the midst of a discourse in which Lacy was speaking as and for God in the first person, the words of God would be interspersed with a prayer or other form of address to a supreme being, as a personality outside of Lacy. The pantheistic negroes and Mnason never made that mistake, to my knowledge. They never prayed, because for them there was no objective personality to whom prayer could be offered. Likewise Lacy says: "What does not agree with them [the scriptures] is not from me [God]." Mnason in his inspirational talks (and all he says is inspired) contains in himself the very source of Biblical inspiration which source now inhabits his fleshly tabernacle. Since he (that is his spiritualized self) is the very source and authority of Biblical inspiration he came habitually to ignore the Bible, and would heed his own present inner voice, in preference to the voice of the same spirit speaking through the Biblical authors.

Psychologically this means that Mnason is more *completely* obsessed with his erotic ecstasy, than was John Lacy. Hence Mnason talks more persistently about love. Lacy mentions it relatively seldom, because he is less obsessed, and therefore the fear of a sexual self-disclosure is a more imminent, more nearly a conscious danger. In the ecstasy, and its intellectualization, Mnason quite thoroughly excludes from consciousness the existence of a being separate from himself. Lacy does not. If we seek to explain this difference in terms of the impulsive *quality* behind it, I think we may, perhaps we must, characterize the quality of Mnason's self-sufficient psychic erotism as psychic auto-erotism, while that of Lacy's is not. The latter needs an explanation in terms of an objective stimulus, at least a need so urgent as almost to eventuate in the phantasy of another being. It appears from his book that some things revealed

to him were not to be published. So we are left somewhat in doubt as to the sex of his God. Some of the output suggests God's masculinity. That would indicate a homosexual characteristic in the quality of Lacy's erotic impulse, which furnished the dynamics of his theism. However, his affectionate conduct toward (Elizabeth) Betty Gray exhibits a quite conscious heterosexuality. Here there is another factor in the subjective conflict, as if between unconscious homosexuality and conscious heterosexuality. This may have made the normal erotic outlet unsatisfactory, and so induced some repressions with a resultant inevitable relief through psychic erotism, and its interpretation in terms of the transcendental and superhuman, the inner Christ, with attributes of personality.

## THE ORAL COMPLEX \*

By HARRY STACK SULLIVAN

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The dynamics of the hormic or libidinal energy which, with archaic organizations including morphology determiners and life experience, makes up the mind structure of the individual, includes certain major foci or centers of concentration and redirection, to which we can appropriately apply the terms preconcept and complex. The former, preconcept, is used to connote an experience structure which is formed prior to birth; the latter, complex, to identify structures which are acquired during the life of the individual as such. In this terminology, a sentiment is accepted as meaning a complex some part of which is accessible to awareness; *i.e.*, can participate in consciousness without marked distortion. The distributions of the hormic or libidinal energy which result from the existence of preconcepts are designated as primary root tendencies, pre-instincts, or (in expository language) primal vectors. Since teleological considerations are deemed to be a necessary implication of this energy concept, the more in that such a teleological notion is now taken up again by biology as a necessary hypothesis for explaining vital facts, one can refer to the goals of these vectors. Such goals are the purposes of behavior, which are determined in an absolute fashion by the dynamic sum of the vectors present and active in response to environmental or other situations. The individual thus seen is an organism including motor and sensory agencies, with extensive neural coördinating, integrating and dissociating apparatus, the activity of which as a whole constitutes purposive effort—behavior. This behavior is then a total reaction, not alone of the hitherto discoverable somatic whole, but of the organism and his total experience, innate and acquired, in turn purposively activated by vital energy; the entirety being the mind expressing itself in behavior and thinking.

\* A part result from the study of motivation in schizophrenia, in progress in the clinical research service of the Sheppard and Enoch Pratt Hospital. Read before the American Psychoanalytic Association, at its annual meeting, June 3, 1924, Atlantic City, New Jersey.



To proceed with extreme brevity towards the development of the oral complex, it may be stated that analysis of the content and behavior of suitable schizophrenic individuals has led to the identification of the first major constellation of precepts as the Pleasure Principle, in strict conformity to the delineation of Professor Freud. The precepts which have been conceived as explanation of our data include that of cosmos—the sensory material of which is the coenaesthesia of the foetus—the nearest approach to a description of which would be reference to a content of universal subjective participation. That the term omnipotence might be applied to this mental state is, of course, quite reasonable. At this point, one must remark on the utter unconsciousness of the precept structures. They are formed from sense data acquired and structuralized prior to any experience of self; prior to any, even the most intangible, objectivation; and long before the acquisition of the first symbol. As such they are not only inexpressible, but likewise actually inconceivable in adult thought.

Following upon the cosmos precept comes that of time, and those of certain organic activities which include an elaboration of the intrauterine amniotic excretion, of the drinking of that fluid, and of kinesthetic data from striped muscle activity. Please note in this connection that speculative thought must be restricted to the discontinuous phenomena of intrauterine life, the continui having preëxisted the evolution of sense organs, and, as such, being beyond the limits of experiencing. Near the time of birth there occur emphatic changes in fluid tension, hormone content of the blood, and the foetal biochemistry. Such of these discontinui as precede in time the disorganization of neural function by distortions of the foetal head are elaborated as the last of the primary precepts; one to which we can apply the term Evil or Death. It is from the dynamic relationship of the other precepts, and particularly the primordial one of cosmos, to this precept of death, that is derived the secondary mental structure (prenatal and, so, precept in type) the manifestations of which are subsumed in the concept of the pleasure principle. This in its genesis is thus a purpose to continue the sum total of cosmos-time-organic conditions in active opposition to the conditions of unlust which later function as archetypes of evil and of death. This precept, being powerfully ecphoriated by subsequent processes, the content of which has relation to it, gives rise to experience of an extremely unpleasant nature. Without digressing to show its relation on the one hand to the felt emotion

of fear, and on the other to anxiety; it can be said that the radiations in awareness of ecphoria of the preconcept Death-Evil, are that which gives rise to the "Numinous primordial feelings" discussed by Otto in his study of the ontogenesis of religion. The clinical material leaves no doubt that such feelings are important indeed in the genesis of schizophrenic panic states; and that they are the mental phenomena which attend, with great frequency, the collapse of the "normal" mental structure. As Storch has expressed it: "It is well known that in schizophrenic psychoses, there is a stadium preceding the appearance of the fully developed psychotic behavior, in which there are indefinite and uncanny feelings of reference. . . . This is an 'insane mood' without definite content."

This digression brings us to the question of the functional importance of precepts in general. This is seen in the form of a powerful affinity they exert upon such of the experience sequence as is related to the preconcept. In later life, this affinity shows as a remarkable facilitation of the emotion of belief in regard to perceptual and conceptual structuralization of such related material; a matter completely homologous to the well known determination of doubt and belief by more accessible unconscious contents. In this there is the difference only that the preconcept affinity can be recognized by the physician, but is beyond analytical reach by any form of free association, there being no symbols by which it can be represented in awareness, and certainly no word constructions which could serve to express it.

The preconcept is then seen to be the structure of prime importance in the genesis of magical and superstitious belief systems. In fact, it seems at this stage, that a point of some value in determining the relative malignity of a mental disorder, is found in this consideration; so that, if the delusional notions can be relieved from accessible unconscious material, the illness is a mild disorder; while the delusions closely related to the prenatal psyche, being beyond direct analysis, represent matter in which transference phenomena must bear the entire brunt of relief. This applies not only in psychotherapy, but in the entire life situation of the individual. Dreams and inspirations, just as the therapeutic associations, may assist in the restoration of the individual suffering the mild disorder. But only the direct effect of another mind, the neutralizing transference of emotional material of too primitive a nature for any conceptualization in the disordered mind, can assist in the reconstruction which is needed for the recovery of the schizophrenic.

To resume the theme, immediately upon birth, the recovering neural equipment, and especially the ultraessential autonomic-sympathetic system, reacts powerfully to the oxygen hunger. An extensive chain reflex is initiated, the inception of which leads to the opening of the mouth, the ingulping of air, and the cry. It is not extravagant to assume kinesthetic and tactile sensory impressions of this event, thus appearing for structuralization immediately after birth. These data are chiefly from the mouth-throat-larynx zone. As such they are attracted to the structure of the mouth preconcept and are not only the first of the postnatal vital experience sequence, but the first experience structuralized in the oral complex. This complex may be defined as the unconscious system of experience pertaining quite closely to the mouth and its appendages. In the latter connection not only are the lips of great importance, but likewise the pharynx and larynx.

The next behavior consists in suckling. Here again chemical necessity is the proximate cause. Here again neuromuscular patterns are prearranged. The sensory impressions from the tactile equipment of the lips leads to protrusion and to the sucking of any suitable object brought into contact. Other tactile data set off the chain reflex already practiced before birth. The now open glottis is closed and the deglutition response proceeds. Needless it is to emphasize the priority of tactile and kinesthetic sense data from the lips as correlatives of the relief of the chemical necessity. It may be worth while, however, to point out how these chemical needs, for oxygen primarily, then for other foods, ecphoriate the preconcept of death, the first denial, the negation of pleasure. (*Pas-sim*, recall the numbers of incipient schizophrenics who, after their primary panic condition, engage in perverse behavior referable to the oral zone.) At the same time, one must recall also that the purposive activity of food taking is one of the precise tendencies connected with the primal vector ambiguously called the self-preservative tendency. Perhaps these few words will serve to point the relationship of the oral experience both to pleasure seeking, which is a joint push of the hormic energy directed by the pleasure principle (preconcept), and to the preservative root vector which was differentiated by the cataclysmal preliminaries of birth.

The clash of reality with the pleasure-seeking infant during those periods neither devoted to food taking nor covered by the makeshift return to prenatal conditions in sleep, leads to that group of phenomena to which Ferenczi has referred as the growth of the sense

of reality. The dynamics of this clash is seen in the differentiation of another vector which may be called that of dominance. Its goal can be phrased as the understanding and dominating of the environment to the end that unlust may be prevented. As it arises, the oral behavior which was initially instinctive in the satisfaction of hunger now takes on added importance as a magical aid to the obtaining not alone of pleasure but likewise of egocentric activity of a part of the environment. Thus again, most important experience is added to the oral complex.

In the first weeks of life, the visual impressions of the nipple are structuralized as the first symbol—a complex-image, to use Lévy-Bruhl's expression, consisting of experience visual, kinesthetic, and tactile, held together by the powerful satisfaction feeling which attends the encountering of its counterpart in reality. The kinesthetic figures of this complex-image are ecphoriated as an apparently aimless lip-puckering at odd times, which in turn must represent a primitive dealing with the nipple in imagination. The manner in which the eyes are opened and the lips advanced even as early as the second week of infancy, should convince anyone that this is the original expression of the emotion of desire. Not alone logical considerations, but the analytical material, seems to substantiate the assumption that it is with this nipple-lip image that satisfaction of desire is dealt with in the deep unconscious. This first symbol is then that of universal satisfaction, the nearest approach of the subjective individual to the emancipation represented in the preconcept cosmos. As Burrow and Von Staerke amongst others, have perceived, the relation of the infant to the nipple is a matter of extreme importance in the psychic evolution.

Contrary to the assumption of Ernest Jones, it is undoubtedly the lip-nipple disjunction that forms the basic datum for the evolution of the concepts, on the one hand, of objective reality, and on the other, of self. The anus-feces datum assumes its great importance in aggrandizing distressing aspects of objective reality, not in the original separation. The elevation into increasing awareness of the complex-image or symbol of the lips-nipple due to the increasing ability of the visual apparatus to provide data for tridimensional space perception (strongly suggested by the fourth month, unmistakable by the tenth), is the first step in the evolution of the sentiment of self-regard. By this term is meant that structure, to the momentary presenting features of which Jung refers as the empirical self, and to the unconscious roots of which Freud has applied the

term "Das es." Such part of it as is readily accessible to consciousness, is, of course, the ego. From the primitive notion of interrupted participation of the mouth as the locus of satisfaction-giving of diverse kinds, there arises the conscious structure of purely hedonistic egoism which is the theme of the early infantile personality. In fragmentary outline, only, I shall attempt to suggest the great part played by the oral complex in the unconscious buttresses of the mighty system of experience which includes in its functions the groups of phenomena to which such concepts as censor, resistance, dream censor, and ego ideal, apply. From the standpoint of formal psychology, the sentiment of self-regard is the group of beliefs about the self, about one's own individuality propensities, and abilities. As Shand has expressed it, "In all (normal) individuals . . . there is a love of something to give some order and unity to their lives; and the system which is found generally preëminent is the great principle of self-love or the self-regarding sentiment, analogous to the chief bodily systems in respect of the number of subsidiary systems which it is capable of containing . . . There is finally a system of unique importance, very imperfectly developed, . . . which is known as 'respect for conscience.'" Again, as McDougall has pointed out, it is the extension of this system to not alone the self, but to that which is connected with the self (particularly to other people's regard) that is responsible for the erroneously assumed "herd complex." And he demonstrates from an entirely different viewpoint, "that intimate connection in the mind which makes it impossible to think of the self apart from its social setting," just as the observations of the genetic psychology show how the prototype of normal and disordered "selves" is the complex image of the lips, which are always the source of kinesthetic impressions, and the nipple, which is the detached but no less real source of occasional tactile impressions; the combination being the satisfaction of conation, cognition, and the disquiet of affectivity. This locus of the path from the coma of sleep, through the unlust of life, to the coma of sleep again, cannot but be the pattern on which is elaborated the notions of self, of that not the self but self-satisfying; and (as experience widens,) of things pleasure-giving but ineffectual in relieving desire; and, finally, of things without self-reference at all. Even before the least effort has been made to teach the infant some measure of control over (and incidentally, to create attention and interest about) the sphincters, the adult environment has conveyed to the infant inhibitory experience anent certain objects of sucking-pleasure. Here is the beginning



from which the individual's repressing activities have their start. The dominance vector with its primitive rage reaction was the original effector to any restriction of pleasure seeking. Now, there is differentiated the aversion vector, with emotional concomitants in the shape of disgust. Experience structuralized around this energy path is then a part of the sentiment of self-regard having direct basis in the oral complex. The facial tensions of extreme disgust reactions in adults are instructive in this connection. It is from this field that come the first vague notions as to negative aspects of the self, that there are certain things (as feces or urine), which have some connection with the body, but are to be kept far from the mouth.

The infant's observation of auditory impressions, his pleasure pursuit by self-manipulations and the growing effort to achieve tools more useful in the struggle for dominance than is the cry, show by the appearance of babbling and crowing towards the end of the first six months. The vigorous response of the parents to efforts at articulate sounds, cannot but emphasize this experience.

In the sixth month, and thereafter fairly often for the next eighteen months, unpleasant experience is contributed in the shape of the eruption of a tooth. Much reaction of the adult milieu is concomitant. As to pleasurable sequelae of these events Abraham's contribution in regard to chewing is in point, certainly by the fifteenth month.

Locomotion is an absorbing activity during the early part of the second year, but efforts at oral expression continue to such effect that real words are generally available by the eighteenth month. As many observers have pointed out, these words are far removed indeed from the relationships existing in the case of most of adult words. They are much more related to the "magic words of power" which occur not only in these days of childhood (when the power factor is largely one of pleasure-seeking), but in the religious beliefs of diverse peoples (*e.g.*, the Yogi "om"), and in the behavior of schizophrenia in which case also some primordial awe has often been attached.

Educational attention to the sphincters generally elevates the urethral preconcept and the anal zone into awareness about the eighteenth month. The acquisition of voluntary control over these functions proceeds in the fashion of other skill learnings. The determination of a perhaps pernicious anal erotism, by mishandling of this work, does not appear so far removed from our topic as might be expected. We have seen that disgust is an emotional experience



organically related to the mouth. Its attachment not alone to the urine and feces, but to the excretory acts, serves as the conceptual bridge between exaggerated anal erotic states and coprophagia.

The ramifications of this subject in the field of feeding peculiarities has been dealt with in extenso. The fundamental personality unit of the oral complex is again the explanation of otherwise fine spun and strained interpretations.

As time prevents any further development of this phase of the topic, the ramifications of the oral complex in adult personality will be glanced at. As the child's essays in creative phantasy reveal, there is much of biting and eating in their thought. As a carrier of pleasure and as a prototype of harm to the individual, the mouth and its appendages certainly enjoys notable distinction in the childish generic notions. That myth and folk-lore, on the one hand, and superstition and folk-medicine on the other, is heavily sprinkled with magical radiation of the oral complex, does not require argument. That we can interpret great sections of adult thought, both commonplace and abstract, as more related to complex images from this unconscious structure, than are they to logical conceptualization, is borne out by contact with cogent analytical material.

One may reflect upon the relation of this complex to philosophy. That the oral complex dictates a pluralist universe, criterially realistic in type, can be demonstrated; just as deviations from this philosophical position are analyzable in some cases into the materialist nihilist attitude of exaggerated anal-erotism, or the finely compensatory opposite (of similar origin), of a monistic spiritualism pushed to the limits of absolute idealism.

Finally, the implications of the structure for systematic psychopathology, may be outlined. In the field of the so-called abnormal, the oral complex is the explanation, firstly, of the oral localization of homoerotic perversions; secondly, of the amazing obsessive power of unpleasant interpretations (autogenous and exogenous) referring to the oral zone (*e.g.*, hallucinations, delusions of reference and of influence); thirdly, of the facilitations of oral sex behavior, either the more normal contraction activities, or fellatio, cunnilinctus, etc., when dissociations of the schizophrenic type have begun. The complex being a mental structure fundamental to other libidinal complexes along the path of the pleasure principle, and equally fundamental to the egocentric complexes along the dominance vector, there is no perverse experience which does not show its manifestations. It is from this broad perspective that we begin to see some-

what of the meaning of such phenomena as mutism and the refusal of food. It is from the study of the etiology of schnautzkrampf and the related pouting, that we feel that negativism manifestations will be found to have their roots in the oral complex. If this proves true, the nature and criteria of dementing dissociations may be much elucidated.

As a final suggestion, one may point to the frequency with which a finally oral significance can be reached in the analysis of many dream-symbols of other things. From this, one might think that not word-thinking alone (as the Watsonian behaviorists believe in some startling organismic way), but thinking of phantasmagorical type as well, have much of the lips-mouth-larynx implication in their ontogenesis.

## THE WAY TO AND FROM FREUD

BY POUL BJERRE, M.D.

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MOTTO: *Do not misinterpret the past  
to suit thine own ends.*

LEONARDO DA VINCI

It is easy enough to account for the fact that psychoanalytical literature, on a first approach, fills us with dismay, horror and a sense of degradation. A statement made by Pfister in his controversy with Maeder illustrates this. He says: "Only what is slightly suppressed, what Freud calls the foreconscious, may, under special conditions contain commendable, moral traits, while that which is deeply repressed, Freud's unconscious (not the constitutional disposition) must be referred to the spirits of Hell." This means, in other words, that the more we succeed in penetrating all surface phenomena and reaching the essentials of psychic life, that is, those of life as a whole, the oftener we come across powers inimical to ourselves; and finally we fall, a helpless prey, into their hands. During the Middle Ages these powers were called demons. We call them instincts. The difference in terms is of little moment. But there exists, on the other hand, an essential difference between the people of the Middle Ages and ourselves,—the former possessed a Redeemer who had "bruised the head of the serpent" and who could deliver them from all things evil, while we . . . The Freudian psychology spells impossibility of redemption. True, we can rear the structure of consciousness on the volcanic ground of the unconscious. We can live and act in this structure. But we can never feel secure. And what is worse, we can never feel free and content. In a thousand circuitous ways the repressed instincts influence our conduct, disturbing, arresting, and producing disease. The very fact of their pent-up condition produces a permanent sense of dissatisfaction just as certainly as their release would mean total destruction of our present form of life.

As I have pointed out elsewhere, Freud is a personality of pronounced ethical standing, out of reach of the slander to which he has been subjected. In this connection I wish further to emphasize this point, and in so doing I have primarily in mind not so much the ir-

reproachable character of his private life as the moral daring he has displayed, first in acknowledging to himself the result of his researches and then in conveying it to others. On discovering the trend of their investigation and the nature of the facts it revealed, most average men would in his place have given up the matter in dismay, seeking refuge in routine practice and objective cerebral anatomy. But impelled by an inexorable urge to find the truth, Freud went forward into an appalling loneliness, staring the demons straight in the face. The nature of truth is such that he who longs to serve its ends must do so, even should truth lead on to death—convinced that beyond death it will take him to a higher form of life. He must not shrink from the suffering he inflicts, or the hostility of men confronted with the new unwelcome commandments of truth.

When we realize the immense potential significance of psychoanalysis in its application to education and the cure of souls, we are amazed that this science was not inaugurated a thousand years ago by those who had these activities in hand; I am thinking primarily of the clergy. There is something painfully paradoxical in the fact that it was left to a neurologist to enlighten those who had arrogated to themselves the cure of souls concerning the first principles that should govern their work. Instead of setting themselves to the task of finding the right ways to redemption, the divines had wasted their powers in idle dogmatism and contention for authority. Such a state of things arises from a fear of that immense seriousness of life—and the desire to evade it—of which we become aware when investigating its unconscious psychic substructure. But once the urge to know the truth has overcome cowardice and dishonesty, its voice cannot be silenced,—even the clergy will sooner or later be compelled to accept it. One of the chief reasons why no one can escape Freud is that he has roused the present eager demand for truth. The postanalytic man does not deceive himself as the preanalytic man did, even when he believed himself to be true and honest.

However, it is only when we look deeper into these things that we realize fully the impossibility of leaving Freud out of account.

When Leonardo expressed the will-to-truth of the Renaissance in the sentence I have used as a motto, he must have foreseen that the new spirit of research would some day penetrate the past where it lies seemingly chaotic in the depth of every human soul. But to reach the central parts of life, the spirit of research had to travel a long road in its endeavor to substitute for the old faith a foundation for life that would stand the test of experience. To begin with it had

to examine the fabric of the world as a whole, the laws of the material body and the anatomical structure of man. From astronomy and physics science proceeded to physiology. Not until the elementary functions of the organism had become known could there be any thought of tackling psychology. It became the task of Freud by his psychoanalytic method to open the door of the unconscious which had hitherto been closed, and this fact makes his work a necessary link in the chain of the scientific progress of the world. It is as impossible to leave Freud out of account now as it would be to overlook Galileo, Newton, Kepler, Helmholtz, Virchow, Pasteur and others. The fact that he has committed himself to grave scientific errors is of no account in this connection,—all his predecessors have done likewise. It is for posterity to correct such mistakes, not because of them to deny the value of the progress made. Far from destroying the system of Copernicus, Kepler corrected a cardinal error in it, making it work effectively. In these days we must accept the hard task of dealing with Freud in the same manner. That there is something in his system that "does not work" is obvious. The problem is to discover this barrier and get over it.

There is a peculiar fact that makes this subject exceedingly difficult to deal with.

Modern science has brought a great disillusionment to mankind. It has robbed man of one *essential*, offering him in return a thousand *unessentials*. All this knowledge of particular things and their interrelations may be very interesting and the alleviation in external difficulties which the technical appliance of science involves may bring ease and comfort, but no such things can make up for the profound dissatisfaction that torments modern man. We do not want knowledge and ease; in our inmost being we want but living community with the whole of which we are parts. Indeed, the radiant faith in the blessing of truth and experience which animated the scholars of the Renaissance had its roots in the hope that scientific inquiry would some day succeed in basing this living community on the firm foundation of science instead of the loose sand of faith. But in proportion as science progressed with the passage of the centuries the universe was changed more and more into a complex of mechanical energy and science confined itself to describing the paths in which this energy moved, translating them into mathematic formulae. "God" became a theory of no value to scientists. With the extension of science to a knowledge of the human mind there was no change in

this state of things. Physiology was as mechanical as physics and psychology became a mere complement of physiology.

One might have thought that there would have been a change of direction in the course of evolution when Freud attacked the great task of emancipating psychology so as to establish it as an independent branch of science. But this was not the case.

If we try to condense all impressions of the Freudian psychology into a single picture, we shall readily see that this picture has that mechanical character which governs the thinking of modern natural scientists. It is no matter of chance that we find on almost every page of psychoanalytic literature the term "psychic mechanisms." Complicated though it may seem, psychoanalysis may be reduced to a few concepts, viz: sex, repression, transference, resistance, projection, and sublimation. To understand these terms is to understand psychoanalysis as a whole—provided they are conceived of as designating agencies that work mechanically. When Freud states that sexuality goes astray, producing anxiety, he uses the terminology that would be used by an engineer reporting that a river has broken a dam and flooded a woodland territory. The concept transference suggests the idea of energy from a waterfall. The concept resistance, in Freud's psychology, has a meaning similar to that of the science of electricity. Psychic projection and sublimation signify neither more nor less than the transformation of electric energy into light and warmth.

I am inclined to think that the chief cause of the strong indignation produced by Freud is to be found here. There is something curiously shocking in the idea of our most sacred and intimate feelings being fitted into a mechanico-scientific scheme of thought,—the fact that this scheme is so rigid that it is impossible to escape once we have been caught in it does not improve the matter. So far, all attempts to defeat Freud have failed. We understand why. He can not be defeated unless the mechanico-scientific system of thought is defeated. His strength lies in this system and in the strictly logical rearing of psychology on the basis it provides.

We are here facing a problem far more formidable than appears at a first glance.

If we study Giordano Bruno's conception of the firmament we shall readily see that it differed from that of modern astronomers on one very essential point. He was inspired by a longing in this new vision of infinity to find support for that desire to converse with life universal which burnt in his heart and had been stifled by the old



forms of religion. To any modern scientist, on the other hand, the universe is nothing more than any other body and has nothing more to do with things beyond exact description than any crystal or molecule. But each time science has baffled the hope of man to obtain a new and firmer hold of universal life he has always thought—if I do not find it here, I shall find it elsewhere. What science is unable to give in this field and in this form it will yield in a sphere as yet unreached and unknown. Thus things have gone on. And, when all is said, it is on this hope, rarely expressed but never relinquished, that recent centuries have lived.

With the opening of the field of the unconscious, however, science has reached its most intimate and its last field of research. It is with science as a whole as with geography—the continents we know we can continue to explore, but it is unlikely that we shall discover any new ones. If now we are to suffer the same disappointment in this last domain that science has always inflicted hitherto, our disillusionment will be definite and irreparable as never before. We shall then have to blot out the hope we have always nourished that along these lines we should in the end reach the only essential thing—not in the form of a religion, but as a reality tangible as any other scientific fact. In other words, we shall have to accept the idea that the universe is a mechanical combination of forces and nothing else. "God" is dead. All who love truth must recognize that. The rest may look for comfort wherever they list.

When we venture upon a discussion of psychoanalytic teaching from this viewpoint of principle we run a risk and are certain to come to grief unless we face it with determination beforehand.

No one can deny to himself that he *wants* science once for all to establish the fact that the essence of life does not consist in mechanical energy, but in that vital principle for which men have always groped when speaking of "God." What a sense of relief and security we should experience if science could establish this vital principle, not as a pious aspiration but as an irrefutable fact, demonstrable by the efforts of science. As long as the idle wish "if it were only so" controls us we are running the risk of being misled by it and of reading into the material of data something that is not really there. The student of psychoanalysis is more alive to this risk than others, as he is always reckoning with the possibility of being misled by unconscious wishes, a possibility which others overlook and to which, consequently, they become subject. In attacking Maeder on the score of his belief in the activity of constructive forces in the unconscious,

Hitchman declares this belief to be an unconscious retrogression to the religion of his childhood. I do not consider the attack warranted and shall explain the reason further on. But we must be on our guard. Educated as I have been in an atmosphere of inflexible veracity and profound disdain of all clerical jargon, I ought to be peculiarly free from the childhood complexes likely to obstruct the search for truth. On the other hand, I must confess to a desire for communion with and devotion to things universal that has obsessed me ever since childhood, and is responsible for my choice of a profession and many other things. During the years I have been dealing with problems of this kind I have kept asking myself if this desire did not determine the trend of my development more than the scientist's demand for truth. Anyone who reads the following should be attentive lest he find a point where my discussion leaves the ground of science to regress into religious fantasy. That I myself am unable to find such a point may be due to self-deception. I may say with a good conscience, however, that I would rather live in a mechanical than in an illusory world,—repellent though the latter may seem in its desolation, it has the advantage of being pure. But all things tainted with illusion are impure.

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If we wish to arrive at a clear comprehension of these things we must begin with a study of the Freudian theory of sex and incest. It is pointed out from time to time, it is true, that the to-be or not-to-be of psychoanalysis depends, not on this but on the analytical method. But in results obtained by this method the sex and incest theory holds a place of such prominence that we might say without exaggeration that the psychoanalytic method and this theory are one. The theory is not only the axis on which the Freudian wisdom turns; it is also the periphery encircling the Freudian world-system—every mythical formation, every religious rite, every creative act, every nervous disorder issues from some point on this circle and all return to the same central point.

I shall pass over all attacks upon Freud for having uncovered in its nakedness the part actually played by sex in life; these attacks only serve to bring out Freud's emancipation from prejudice and the bondage of his adversaries. Every physician knows by experience that nothing has a more disastrous effect on sleep than unrequited love and sexual obsession. And yet, when Freud frankly declared that these things are the chief causes of insomnia, a yell of indignation was raised by the physicians. Sexual experiences should not be

exhibited in public. Every one of us has had experiences of this kind which he is anxious to guard, cost what it may, as the profoundest secret of his soul. On finding this secret revealed in print as a common fact among innumerable similar common facts, he has a feeling of being stripped and degraded. He reacts as if he had been outraged in his innermost being and turns in hatred against the man who has dared to "violate that which should be kept inviolate in life." Anti-Freudian literature abounds in lamentations of this kind and the fact that they are set out in scientific phraseology does not minimize the unpleasant impression they leave.

Anyone who comes into touch with psychoanalytic literature will note at once that the word sexuality there has an implication other than the current one. In common language we use the term without realizing clearly what it implies. If, to avoid confusion, we try to define it, we shall find that this is not so easy as we might think. That the act in which the male and female germ-cells meet and mingle is the nucleus of the concept is obvious. And it is also obvious that all things concerned with the attraction of individuals to one another belong to the term in so far as this attraction makes for fusion; consequently also all things concerned with kindred feelings and with the awakening of psychic life to productive creation. It would seem that it were equally obvious that all effects of conception, the development and birth of the foetus should be classed under sexuality. But that is not so. Even those who are inclined to call birth a sexual act will for the most part be likely to object if we suggest that the feelings arising in the mother and child in immediate connection with birth should be called sexual. There is something shocking to most minds in this terminology; we are used to regard the sentiment of the mother for the child as the purest and most sacred feeling in life, whereas the word sexual savors of impurity and coarseness. The scientist, however, should not be open to any influence from such emotional reactions. When Freud extended the concept to embrace this part of life, he brought within its compass the deepest well-springs of emotional life—no one can deny that the origin of emotion is indissolubly bound up with the appalling sense of desolation and desertion which takes possession of the child when its root in the mother body has been cut. To be logical, Freud must advance one stride further and include in the term all actions which are the necessary outcome of the child's severance from the maternal body; in this stage of unrestricted spontaneity sentiment is one with the action in which it immediately expresses and embodies itself. As a

result of this extension of the concept the instinct of activity was reduced to a secondary form of sexuality. And as the first aim of this instinct in the child is the satisfaction of hunger with the milk of the mother, the same holds true of the food-seeking instinct. Since then all the individual's doing and being in the course of life may be referred to these primal instincts, the whole of life was brought within the sexual concept.

A number of weighty objections may, naturally, be raised against this extension of an individual concept into a universal one. One may object, first of all, that a concept which presumes to cover all things covers nothing, the task of science being in fact to circumscribe each concept so clearly as to enable us by their aid to arrive at a clear view of the multiplicity of things.

But to Freud all objections must fall to the ground before the fact that thus he had found in sex a central concept that made it possible for psychology to be ranged as a science among other sciences. Physics are based on the law of the indestructibility of matter; they deal with the description of the transformation of one energy into another. So psychology was now centered by Freud in the indestructibility of sexuality and incest and had to describe the transformation of these primary instincts into all those changing forces which toss men about as the sports of fate.

But—and now we are coming nearer to the core of the problem—to Freud it is not a mere matter of defining concepts. To him sexuality as such and incest as such are the profoundest and most inexorable facts of life. He has endeavored to demonstrate this in almost everything he has written and with infinite diligence his adepts have amassed mountains of data in support of his view, derived not only from the medical field but also from ethnographic, historic, and religious spheres of inquiry. When Jung wrote his paper on the influence of the father on the fate of the individual he was still a faithful follower of the master and used the term sexuality to denote that power at work in the unconscious which time and again interfered with the development in conformity with their nature of the cases he described; it was in other words the unconscious incest that was responsible for their breakdown and that changed them into scattered *débris*. He would now call this same identical power "libido" and he would not fail to emphasize the point that *his* libido is the original desire for life, the psychic energy which in the course of evolution, according to the nature of environment, engenders sexuality, the rest of the instincts and the higher progres-

sive creative urge. After Jung had desexualized the sex theory in this manner coöperation with Freud was no longer possible. Freud turned against his former friend and co-champion with a pungency unusual in him. He could not do otherwise. For to deprive the sexual doctrine of its real implication was to Freud tantamount to depriving psychology of its objective scientific foundation and allowing it to digress into such subjective reasoning as had characterized the preanalytic age. When Jung declared that incest must be conceived of, as a thing symbolical, not as a thing real, this must have acted on Freud much as telling a physicist that "energy is not energy but a symbolic form of God's thoughts" would act. And when the good philosopher Putnam crossed the Atlantic in 1911 to deliver to his colleagues his strong message of warning, Freud did not even care to oppose him—to him this message must have seemed an attempt to drag down the new science from its height of exactitude and impartiality into the speculative morass of the old natural philosophy, an attempt which was doomed to founder on its own absurdity.

The Freudian doctrine is too solid a structure to be affected by scholasticism in the matter of concepts and well-meaning criticism of its one-sidedness. In order to deal with the absurdities at which it arrives one must examine its deepest foundations. The sex and incest doctrine derives its material of evidence from the interpretation of dreams. We must therefore see whether the principles underlying this interpretation, as set forth by Freud, are acceptable.

Let us begin with an instance of the simplest kind: A woman has obtained a divorce after being married for three years to a *roué*. She has developed a state of anxiety and is often roused by sexual dreams relating to her brother.

Freud would interpret this situation somewhat as follows: Her libido has ever since childhood been fixed in the brother. An attempt to overcome this fixation by marriage has failed. The fixation has prevented her from giving herself up to her husband and, dissatisfied, the latter has looked for relief and compensation elsewhere and in drink. In her heart of hearts she has desired the dissolution of her marriage in order, unhindered, to indulge her all-powerful desire. The dream fulfils the wish which has persisted since childhood. By her state of anxiety she punishes herself for the incest.

Freud arrived at this interpretation by two perfectly distinct procedures: (1) the analytical dissolution and (2) the application of the wish-theory to the material derived from the analysis.

In applying the first of these methods Freud starts from the



foundation of empirical science; that is to say he causes a process determined by powers inherent in nature to develop before his eyes and takes note of what happens. But does he remain on the same immutable foundation during the second stage? Is the wish-theory, in other words, a necessary result of empirical observation or is it an a priori scheme into which the observing scientist fits what he sees? The former alternative *is considered* to be the case; but the latter *is* the case.

If we "interpret" a rebus, our interpretation may prove to agree with the meaning of the rebus. But this is so owing to the fact that the contents, although presented in a disguised form by a special arrangement, are given beforehand. Every "interpretation" of a natural process whose profoundest meaning is unknown is bound to include a subjective moment; in other words, it is bound to be a priori. It does not matter therefore, if libraries are written in an endeavor by numberless evidences to demonstrate the adequacy of this particular system of interpretation; the interpreter will always move in a circle as he will always read into the interpretation that, the inherent existence of which he wishes to prove. The literature of Christian science abounds in intellectually logical evidences of the accuracy of the doctrine. But its adepts fail to point out that the phrase on which they base their creed: "God is good," is no empirically ascertained fact but a mere arbitrary a priori statement. It is easy enough to build up a logically complete and rigid conception of the world on the basis of practically any a priori assertion. The difficulty arises when it comes to removing every vestige of subjectivism and confining ourselves to accepting humbly the observations we arrive at in this manner. It is along these principles that modern science is working and its results become lasting only in so far as it is successful in the application of such principles.

It is to this a priori subjectivism we should look for an explanation of the fact that different scientists interpret a dream differently—a fact which from the outset has cast discredit on psychoanalysis as a whole.

In reference to the dream situation just referred to Jung would reason as follows: If I tell a man to "go to Hell" I do not express a wish for him to cut his throat and immediately after death betake himself to that place. The expression is symbolical. The dream constantly makes use of grotesquely exaggerated symbols and owing to a regression to archaic forms of expression these often assume a sexual character. This dream shows the patient the way she must



take; she must return to live in love with her own family and there she will find compensation for the married life she has lost.

The "anagogical" interpreters would advance one stride farther in this direction, saying: The incest is not only a symbolical representation of family life. When tasks of a higher order are presented in dreams they are translated into sexual terms. The present dream invites the patient to approach the work confronting her with a fervor like that of the lover approaching the object of his love.

And Adler would say: The incest discloses the secret aim of the patient. Love is only disguised will-to-power. The patient is aware of her inferiority and at the same time is beset by an unrestrained, unlimited desire to dominate her environment and impose her whims upon it. As she is making use of her brother in the dream for gratification of her sexual desire, so she will make use of him for the gratification of her will-to-power.

If we examine these interpretations which are all anti-Freudian, one thing strikes us immediately—in all of them the wish theory has been accepted. They oppose Freud's contention that the dream is the fulfilment of a *sexual* wish, it is true, but they do not go so far as to deny in substance its character of wish-fulfilment. To one the content of the wish is one thing, to another something else; to all of them the wish not only exists but is the motor of the dream that works in the unseen.

It is always a gross blunder to base empirical science on an a priori theory; but for a special reason this blunder becomes grosser than ever when psychoanalytics are concerned. To know the unconscious it is evident that we must study it in reference to its own causative laws. Now the a priori theory of wish-fulfilment is not abstracted from unconscious psychic life but is a product of the conscious. When we speak of a "wish" we refer to a definite conscious psychic conception. How do we know that there exists in the unconscious an analogous attitude which warrants the application of that expression to it? Of this we know nothing. And if we use this unproved and unprovable factor as a basis for our exploration of the unconscious we shall never know anything about it. The wish theory not only misleads us in our efforts to penetrate the unconscious—it bars the avenues leading out of the maze.

The history of science is full of errors which, after being disclosed as such, strike us as very astonishing. But hardly any incident in this history seems more curious to me than this: that not only Freud, but a whole group of his ingenious opponents have committed

themselves to such a sin against the Holy Ghost of science as the basing of empirical science on an assumption in proof of which no evidence can be furnished. To look for a rational reason is futile. The matter must be explained in terms of psychoanalysis. We would look in vain for an explanation did we not know from history that collective consciousness can be so subject to the effects of complexes ingrained by tradition that not even the greatest men are able to escape them. If we read Haller's polemics against Voltaire, for instance, we must be astounded that a man who held so preëminent a position in the world of savants as Haller, could at the same time be so fettered by old prejudices as to be shaken to the depth of his being by Voltaire's contention that the story of the flood was not historically true. He was so attached to the *religious complex* that everything had to subserve it. Whether it was right or not, whether he wished it or not, this complex puts its stamp on his work and his thinking. This complex belongs to the past. But the collective consciousness of the present age is laboring under another complex, no less dangerous, and it is to that complex Freud and his followers have succumbed; I am referring to the *mechanico-scientific complex*. Freud's sexual and incest theory is altogether governed by an imperative; he *must* find for psychology a unifying principle similar to the one already found for the mechanical sciences. In other words, he *must* conceive of sexuality as a physical power capable of being changed into other forms of energy. He *must* in everything see manifestations of this energy. He *must*, finally, assume such a view of the unconscious as to derive from it the evidence required to support the sex theory. When his sense of logic encounters this imperative, the former *must* yield. Otherwise science would cease to exist. And science to him is as supreme a fact as "God" and his immediate act of creation was for Haller. We might be tempted to call the pressure of such a misleading complex morbid, but had better refrain from doing so. For we are here concerned with something so universally characteristic of the age consciousness that there would be more reason to call the absence of it abnormal—just as the absence of the religious complex in the Middle Ages was abnormal. How helplessly a man may be enslaved by it we realize when we study Adler. In his endeavor to substitute his purpose theory for sexuality as the unifying principle of psychology he soon arrives at such absurdities that it is impossible to take him seriously; in spite of this, he proceeds farther and farther, blinded by the influence of the complex.

The objections I have raised to the Freudian system and its

derivatives should not be taken for more than they are worth. They do not affect the value of Freud's great achievement in any essential degree. It is no unusual thing in the history of science that important results have been obtained on the basis of a false theory. It remains eternally true that Freud, in an infinitely higher degree than any one else, has furthered the knowledge of the unconscious and therefore also of psychic life as a whole, that is, the knowledge of the most intimate and central domain of science. As regards the sexual doctrine we must remember one thing. When psychoanalysis brought to light new facts and particulars in endless numbers it was necessary to find a principle for their systematization and classification. A filing system was required. It was this need that the sexual doctrine supplied. I would compare its importance in this sense to that of Linné's botanical system, which was also artificial. But it had the great advantage of provisionally systematizing the chaotic wealth of plant life.

With reference to the incest doctrine, on the other hand, it has indirectly played a part of peculiar significance. The horror and awe it inspires have involuntarily acted as a trumpet call, and in no field was there such need for the awakening of minds. The more we look into human suffering, the more we come to see that it turns around the inability of the individual to detach himself, as around an inexorable axis. We see also that this inability has important reference to the unconscious after effect of the earliest forms of attachment. We cannot insist too much that the life problem should be attacked from this point of view. Measured by the great importance of this fact, the question as to whether this attachment should be called incest or libido or primal union is of little account. But we may question whether the effect of the Freudian call would have been as strong as it actually has been, if it had been uttered in less striking terms. The great majority of people are so indolent that the sounding of cymbals and trumpets is required to arouse them from their slumbers.

I need not point out that I fully appreciate the services which Freud's followers and antagonists have rendered to science. Adler, especially, has called attention to causational connections of extraordinary importance in the formation of neuroses.

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Arrived at this point in our exposition we are confronted with two series of questions of fundamental importance.

*Pro primo*: If it be true that we leave the foundation of em-

pirical science as soon as we apply to the unconscious a principle derived from the conscious in order to "interpret" dreams, how is dream interpretation possible at all? As a result of dream analysis the unconscious fabric out of which the dream is made emerges into consciousness; if we are not to "interpret" this material, how can we deal with it in a scientific manner? Shall we not be as powerless in the face of it as we should be before the numberless impressions of the surrounding world, did we not translate them into temporal and spatial forms? And if we are unable to find means of exploring the unconscious that would be unassailable from a methodological point of view, will not psychology as a whole fall to pieces as a science, now that we have come to learn to what an unsuspected extent everything is determined by unconscious processes? And unless we are able to deal with that which happens within us in a strictly scientific manner, how is any science possible at all? Is not psychology the bedrock of all sciences in so far as these, one and all, systematize our experiences and in their turn are based on sensations and other psychological values?

*Pro secundo:* If it be true that Freud has been misled by the mechanico-scientific complex and as an effect of the influence exerted by it has arrived at absurdities; if, consequently, we must rid ourselves of this complex lest we be misled and become absurd, where shall we find guidance in our efforts to orient ourselves in life? While it is true that these difficulties so far concern psychology only, is it not presumable that, owing to the central importance of this science, they will shortly be felt in other fields as well? Prior to the adoption of the scientific principle of orientation, people relied on the totemistic magical principle, which to the present day controls nine-tenths of all religious movements; it cannot be that we shall be reduced to fall back on it! What awaits us after we have unburdened ourselves of the great weight of complexes the present age imposes on us? Where are we to find the new principle of orientation that will meet all our demands for truth, clarity and purity and at the same time make life possible?

I shall deal with the first series of these questions in the following section and with the second in the next and last section of this treatise.

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I have stated above that the fact that one dream has been interpreted in different ways by different psychoanalysts has cast discredit on psychoanalysis. "There you are; anything may be read into

any dream—all interpretation is as arbitrary as possible." When I began to examine interpretations described in psychoanalytic literature, however, I was surprised to find that two different interpretations, directly opposed to one another, might both be right. A careful consideration of the technical construction of one individual dream figure will often show crude sexual components where we had least expected to find them. And in like manner we often find surprising affirmation of the accuracy of other theories within the dream interpretation which at first seemed too incredible for us to take them seriously. That dreams should thus admit of several interpretations or of well nigh any interpretation cannot be accidental; it must have something to do with the nature of the dream. In pursuing this train of thought I arrived at my synthetical conception of the dream process: every dream includes life as a whole, synthetized from a definite point of view, which may be described as the one which at the moment of the emergence of the dream is the most essential to the progress of the individual towards completeness and harmony. The dream figure is like a fish that ruffles the surface of the water, producing circular waves that widen into larger and larger circles until they merge with infinity; analysis, likewise, unfolds the material of life in its endless extent. When the synthesis of the figure takes place in the dream, there is a movement in the opposite direction as a result of which the material is compressed into one point and *allness is changed into oneness*. The stimulus inducing this process is not a wish, real and manifest, or infantile and repressed, like the rest of elementary forces inherent in the organism it lies outside the field of all psychological designations. When I eat an apple it is not owing to a wish in me that its substances are dissolved by the digestive organs in order later to be synthetized into new substances which the organism is able to assimilate. The process by which we assimilate our experiences is an analogous one. There occurs during sleep a dissolution as well as a synthetization of these, the latter making for the assimilation of our experiences, *e.g.* their harmonious fusion with the existent material of life. When a dream wakes us this is a sign that the assimilating process has encountered special difficulties; the unconscious must have recourse to the conscious to solve a problem—there is something undigested in our minds which we must take up for conscious consideration. This is the reason why our sleep is disturbed during our critical periods. The unconscious does not allow us to evade our problems; unless we concentrate our energy



on solving them we cannot arrive at internal peace of mind. To avoid misunderstanding it must be pointed out at once that it would not be right to generalize, as above, concluding that this applies to all dreams, to *the* dream, without reserve. There is a still greater qualitative difference between dreams than between the products of an artist's creation. Only at times when we are facing decisions of great consequence and when all the forces of the soul are strained to the utmost do these characteristics of the dream process make their appearance in a fully developed form; in the great bulk of dreams that occur during periods of placid life we meet only with fragments of them, more or less clearly formulated.

Not until we look at dream analysis from the standpoint this conception affords do we realize to the full the disadvantage of following one tendency or another when we analyze dreams. Like a dog scenting game we shall then set out in search of what we believe we shall find, and thanks to the all-inclusive quality in dreams we may be certain we shall find it. But we realize also the futility of working out of the unlimited material of the dream any group of representations or tendencies. The contention that every dream is sexual is, in the last analysis, of as little account as the contention that every human being is provided with sexual organs. Until we have freed ourselves of all a priori tendencies we cannot arrive at any *trustworthy* knowledge of the dream life, nor can we by that means arrive at any knowledge of essential *value* regarding the dreamer.

It follows from the view now expounded that there is a method by which we may emancipate ourselves from all tendencies.

The synthetization of the psychic material into dream figures occurs during sleep as spontaneously, as independently of the will of man as does the synthetization of chemical substances into higher chemical bodies during the process of assimilation. I have called that mental quality owing to the presence of which the synthetization takes place, "the psychosynthetic tendency." This tendency is more active in the average individual during the sleeping than in the waking state; but this does not mean that it is peculiar to the unconscious. In the artistically gifted individual the same tendency is at work whenever a creation of any kind takes place—in him the dream process often passes directly into one of artistic creation. On his waking a quantity of new conscious material invades him and is taken over by the psychosynthetic tendency, to be immediately elaborated by the same, often in such a manner that we see a dream



figure pervade the entire process. Every artist knows how delicate this process of inspiration is, and how careful he must be not to disturb and destroy by reflection or any other active intervention what is happening within him and in regard to which in a way he maintains a passively observant attitude. It is exactly this process demonstrated by nature that we should emulate in our investigation of dreams. When the unconscious dream material, as a result of our concentration on spontaneous association, rushes into consciousness, we should not touch it in an attempt at interpretation in one direction or another; we should leave it to be arranged and fashioned by that synthetic tendency which arranged and fashioned the dream figure. If we do that we shall come to see how *the dream figure is gradually dissolved and replaced by a life figure*. In the foreground an epoch of our own life is displayed and in the background hovers all the rest of it seen in its necessary relation to this epoch. The more closely we study this *figure* the more we discover of its *elucidating value*. And as it elucidates precisely that which engrosses us more than anything else at the moment, and must be elucidated before we can get on, we understand the significance of the dream as a vital effect. If we refrain from analyzing the dream this effect is produced in the unconscious and we realize it on waking as an increase of insight, power, creative ability and a sense of revival. The analysis of dreams has not only a theoretical interest for us in that it reveals to us the interplay of the forces of nature in this central part of life, precisely as physiological chemistry reveals the process of digestion and assimilation. It has further the practical advantage of bringing the conscious and the unconscious constructive forces within us into closer union, thereby making possible a more intimate coöperation between them, a fact which is of very great importance for the treatment of psychic ills.

Freud tried to separate psychology from physiology, to which it had hitherto been supplementary. But he failed to make this spiritual renewal which we experience in sleep a *psychological* problem; he did not even take into consideration the inveterate idea of all medical students that this renewal is the result of a purely *physiological* process—in other words, he left psychology, on this fundamentally important point, linked up with physiology as before. This failure on his part has had serious effects. It has become more and more impossible to go on building on the Freudian foundation. We can never arrive at an insight into the nature of the curative process as long as we do not construe this process of renewal as a psychological

matter; for even in its most peculiar forms this process is nothing else than a development of the possibility of renewal provided by nature. And it is only in the light of that central fact of life which we call the curative process that psychology acquires life—that is to say, from being a mere descriptive knowledge of the mechanism of the soul is changed into a knowledge of the life of the soul.

This arrest of Freud halfway on the road is concerned with his thorough misapprehension of the symbol process. As sex is the fundamental concept on which his psychology rests and as purpose is the center of Adler's psychology, so the symbol is the concept that forms the core of psychosynthesis.

To Freud the term symbol, generally speaking, has no implication other than that one thing stands for another. That the serpent is a phallic symbol means to him nothing more than that the figure of the serpent presents itself to the inner view of an individual when the figure of the male organ importunes him. The pricked balloon that falls to the ground as an empty bag, becomes in like manner a symbol of impotency. Adler hardly gets beyond this view of symbols—the only difference being that he reverses conditions. When the figure of the male organ appears in a dream, it does not represent that which the dreamer sees; it is the symbol of male strength and consequently stands for the craving for power. And the collapsing balloon, likewise, becomes a symbol of failure in an endeavor to rise above others and become superior to all. There is a great deal to be cleared up in the literature on this point. In the writers who focus their attention on the synthetic work in the mind, a tendency to interpret the symbol concept in a broader, profounder sense is more or less present. Othello is the symbol of jealousy because he condenses all the phenomena of jealousy into one single life, so that jealousy is no longer a series of destructive emotions and mad actions, but a unified fact of life. Exactly as this unification, this symbolization are the basic facts of art, so they are of dreams. Difficulty on our part in recognizing that this is the great inscrutable mystery of life is due to the fact that we cannot quite bring ourselves to believe that we experience this mystery each night in our unconscious and share in the consequent renewal. We arrive at a full realization of this only when we consider that all psychic disease, neuroses and spiritual death, essentially consist in a process running counter to unification, symbolization, that is, in disintegration and mechanization of the products of disintegration. In striving to overcome the disintegration and mechanization, the

symbol process, as it manifests itself in art and in dreams, strives also to take an active part in the construction of our personality. With this in mind we realize fully the unreasonableness of the Freudian dogma according to which "the dream plays no organic positive part in the life of the individual, its function consisting largely in a removal and diversion of psychic inhibitions." (Kolnay: *Psychoanalyse und Socialwissenschaft*.)

A paper read by Maeder before the Psychoanalytic Association in Munich, 1913, represents, in my opinion, the most advanced attempt to correct the Freudian errors. Maeder is fully aware of the psychosynthetic meaning of the dream, but when he lays stress on its teleological function, he commits himself to an error. It is quite true that the dream has this prospective, useful tendency which he describes, that it serves a *purpose*. But in the last analysis, this is not the essential part of it. Our to-be or not-to-be does not depend on the teleological function of the dream; it depends on the dream's renewing function. And these two things are not identical.

In this connection I wish to refer to Rathenau's excellent distinction between "purpose" and "soul" which will be best illustrated by coördinating a few quotations. "The intellect is the conscious form of desire and purpose is the outcome of its creation." "Purpose is the triumph of the intellect." "Life, nutrition and lust, and means of acquiring lust, nutrition and life—these are the purport of earthbound volition and thought." "But the soul desires nothing. It carries within it effort and fulfilment, dissociation and dissolution. Its nature is purpose free and viewed from the standpoint of phenomenon, it is purposeless." "Woman wants to give herself up and be lost in the race; man wants to possess, but also to sacrifice himself and give; so the will to life is abolished and purpose frustrated in our supreme moments of will to life." "The adolescent consumes his life in dreams, to him the immaterial is important and the tangible unessential. A new nature surrounds him—no longer stones, plants, air and water, but a mysterious Cosmos full of life, spirit, blood, light and love. Things no longer speak the language of commonplace life; there emanates from them something inarticulate, indissoluble. Such tendencies do not originate in the instinct of self-preservation. They are innocent of purpose and spring from the nebulous moods of seething epochs."

It is not in the life sphere whose intellectual characteristics reach their climax in "purpose" that dreams like all other processes

of an artistic nature, have their deepest roots. The significance of these manifestations of life, on the contrary, lies largely in the fact that they break through and dissolve the rigid forms into which over insistence on usefulness and purpose has moulded social life and thus make us receptive of influences from deeper sources of life. If we try to survey the influence of the treasures of poetry and art on the course of our lives we shall find easily that this cannot be referred to any one class or group—at one time we have required and obtained a vital impulse in one form and at another one of an opposite kind—but there has always been something dead, something rigid and disintegrated to which this impulse has restored its original plasticity and unity. The same holds true of dreams. When the dream takes its startling and immediate rise out of the unconscious it has the effect at first of a striking poem which engages our attention whether we will or not, disconnects our ordinary train of thought, compels us to see things from a different angle, and, thanks to the mystery of symbolization, collects floating emotions and thoughts into one harmonious unity of vital value. The very horror which often attends the dream may in various manners work in with this process of renewal. All this occurs unconsciously and we live it only in a form of after effect. But a scrutiny into the process according to the method indicated above affords an insight into the details of each individual case.

What has been stated above may be summarized and defined as follows:

The one inevitable fact of life is death. But we are not dead; we live. A war is always carried on against death by powers striving to defeat death, by powers of renewal. During the waking, conscious phase of our life we experience death in the form of instincts which like uncontrollable forces within shatter us, through the stabilization of habits, the mechanization of all things, through contrition, stupefaction, and so on, frustrating our efforts to realize ourselves. Against this the conscious wages an unrelenting struggle, using the weapons of will and reason, and new emotions continually come into life, seeking to heal the wounds inflicted by the extinction of former happiness. When waking consciousness recedes, and we enter our second phase, sleep, the unconscious, this struggle between death and renewal does not cease; it is merely shifted over to another level. The first impression the dream life leaves on us is one of unrestricted invasion by disintegration and mechanization. It would seem as if all real connections in our psychic life had been

severed and the elements scattered broadcast; and at the same time these elements seem to be given to a purely mechanical production. If we consider sleep from this point of view only, it may well be called a transient death; at any rate we experience death more intensely during sleep than when awake. At the same time the forces of renewal become more active then. It is more difficult to get our attention fixed on this aspect of the nature of sleep and of the dream process than on the negative one. But once our eyes have been opened to the psychosynthetic tendency and its activity, it claims our attention more and more; the disintegration and paralyzation are revealed as the superficial aspect of the dream, while the defeat of death along the lines of symbolization, on the other hand, stands out to us as the deeper, more essential aspect. One is fully justified in stating that if the psychosynthetic tendency did no more than condense the disintegrated material into a new conglomerate, it would involve an element of death defeat, of renewal, that would entitle us to call it a vital power. The reason to call it so becomes all the more indisputable in the degree we come to see that in the place of a conglomerated mass the activity of this tendency generates living, suggestive, guiding symbols and every vestige of doubt vanishes when we discover that these symbols, even in the simple minded man, may display as much depth and plastic moulding as the poetical symbols of a god-like genius—and therefore from the point of view of vital value are on a level with the phenomena in which we rightly consider that life finds its most explosive and obvious expression.

If on the basis of the above I should try to interpret the dream fragment which I used to illustrate the various psychological tendencies, I do this with every reserve. In practice it is difficult to bring a patient to learn the art of free association and it is more difficult still to get him to understand the spontaneous synthesis; how this difficulty may be circumvented is a large subject in itself, which I shall not discuss here. When in the study of dreams of our own we experience and observe both these processes thoroughly, we realize how blundering and vague every interpretation must be which attempts to get the meaning out of the dream figure in an immediate manner. There is no universality here. Every dream figure makes its own, perfectly individualized contribution to the life of the soul and the value of this contribution can only be appreciated through a thorough understanding alike of the situation in which the patient found himself in its "*statu nascendi*" as of its symbolical implica-



tion. If, with this reservation, I should venture on an interpretation of the figure, it would run more or less as follows:

Through the cessation of her married life the patient had been deprived of those outer conditions which had kept the sexual forces in motion. Instead of living in a state of longing, in the pains of disappointment, in oscillations between hope and desperation and all the rest her married life involved, she had lapsed into a state of stagnation. Translated into scientific language, this means that her sexual life had disintegrated into empty fantasies and reminiscences of the past and that these forced themselves upon her with mechanical meaninglessness—as is the case when the expression of sexuality has been inhibited. Not until we perceive these traits in the psychology of the phenomena of death do we realize fully how unreasonable it is to ascribe to each such fanciful figure of mechanical production a moment of life, as Freud does when he speaks of wish fulfilment. Freud's disregard of the mystery of death prevents him from ever discovering that of life. The element of life in the figure referred to is revealed primarily in the fact that the infantile incestuous memory does not reappear in unchanged form; it has been remodeled by the psychosynthetical tendency for a definite end. It comes to tell the woman not to allow herself to sink back into the past—not to believe that life is at an end—to tell her to go on and on—to wake up and see that the limitation of life to association with her brother is disaster, is pure crime—to induce her to keep up her hope of realizing an individual life. Through the horror attending the incest situation the unconscious burns into the consciousness what it wants to impart to it—brings it home by means of suggestion in order that it may become an incentive to action. In this last moment we see best how the meaning of the dream reaches beyond the purpose motive. The dream violently breaks the form in which the psychic life of the patient is being definitely moulded on the model of the outer form of an ordinary type in which her life passes after the end of her married life. From the point of view of adaptation to social and earthly life her ends would best be served if nothing interfered with the progressive fixation in this form; she would then by degrees be changed into a cog working painlessly and perfectly in the social machinery. But a claim of a higher order does not leave her. It makes for a struggle, idle though it be from a social and worldly point of view, for a higher ego, for life redemption and renewal.

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As I stated at the beginning of this paper, I proposed here to inquire whether the Freudian theory that "the unconscious must be referred to the spirits of evil" be accurate or not. I have reached the solution of the problem and have shown that the reply is in the negative. The same forces of life and death struggle in the unconscious as in the conscious; only in other forms and on another plane. I repeat what I have just stated: Freud's disregard of the mystery of death prevents him from discovering that of life. That sentence explains everything.

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As regards, finally, the questions formulated under *pro secundo*, they are in fact already answered. In the course of the exposition the old tendencies governing the arrangement of the psychic material, incest, libido, purpose, and so on, have been brushed aside and been replaced by a rhythm—the rhythm of "Death and Renewal." This implies an emancipation from the mechanico-scientific complex. The old tendencies were formed on the principles governing the systematization of mechanical sciences; the new rhythm, on the other hand, has evolved in immediate response to the specific demands of psychology. The old tendencies could at most lead to a construction of more or less service in practice; the new principle of orientation inaugurates a system that confirms wholly to conditions given by nature. The old tendencies were imbued with a priori ideas; the new principle is based solely in empirical facts.

In delivering his serious message of warning Putnam wanted to make it clear to his colleagues that psychoanalysis was landed in a blind alley, and that its future depended on its getting out of this. "Men are not machines," he said, "they are living creatures." He was right there. But his colleagues were also right when, with Ferenczi as their spokesman, they rose in opposition to the means he indicated of overcoming the obstacle and when they maintained that psychoanalysis must pursue a path of its own. Every attempt to force psychoanalysis into a union with some of the old philosophical systems was bound to fail. To modern man metaphysical phraseology is as hollow as hymns to the Lord God of Sabaoth. Left to develop freely its immanent potentialities, psychonanalysis overcomes not only the mechanico-scientific system, but also these old systems of thought and brings us to the new system—"Death and Renewal." This system comprises the two vast complexes of phenomena proper to psychology—on the one hand the psychological phenomena of disintegration and mechanization, on the other the phenomena of cure

and creation of new values; and, be it well observed, it does not comprise them as two differentiated things, but as two exponents of one essential, presupposing and determining one another.

Through the study of the first group of phenomena we come to know all the stages of partial and total death—from the sense of emptiness and weight of normal fatigue to the demented dissociation of mental life and the consolidation into catatonic attitudes. In describing in detail the mechanist processes psychoanalysis has accomplished a work of extraordinary value. Unfortunately it has not been equally successful in its attempts to apply the experiences gained in regard to the changing expressions of normal life—poetry, art, history, social organization and so on. Here the obstacles have proved too formidable and the whole thing has digressed into unreal constructions.

By studying the second group of phenomena we become acquainted with the forces which in normal conditions overcome disintegration and fixation and obtain an insight into the peculiar enhancement they achieve during the psychic process of healing. We are then struck in a particular way by the fact that the mechanical paths, obsessional ideas for instance, in which psychic life has moved unchangeably for decades and which the individual has conceived of as immutable, are susceptible of dissolution. In other words, we become aware of the *relative quality of mechanization* and realize that this is a necessary condition for life. Were it not that mechanical paths can be formed and dissolved and reformed, there would be no life of the soul. It is on this fact of perpetual renewal that psychosynthesis is centered, in the same manner as psychoanalysis is centered on the description of the phenomena of death.

I have tried to demonstrate in the foregoing how psychoanalysis developed as a necessary link in the universal conquest of science which has progressed ever since the time of the Renaissance; science began with the study of the stars and ultimately arrived at the unconscious. As the "Death and Renewal" system has proved a necessary outcome of psychoanalysis, it will also prove a necessary outcome of evolution. The interesting question arises then as to why it was necessary to travel the long circuitous road via the mechanical scientific system to attain to this point. When the inquirers of the Renaissance had their thousand visions of new heavens and a new earth, why did not these of their own accord work themselves into the system of "Death and Renewal"?

Efforts in that direction were not lacking. It is of great interest

to read what Giordano Bruno writes on the subject of the Trinity of God. At first he sets forth the fact that God has trinity. "He is at once the source, the river and the sea." In the following sentences he does not confine himself to expounding this thought in its purely human application, he translates it into terms of science. Thus he seeks to grasp in one mighty embrace of feeling, thought and science, both cosmic death along the lines of mechanization and cosmic renewal in the form of the ancient symbol of God. He failed in this—he stopped at the surmising, visionary stage. The great ultimate synthesis could not be coined into fact at that stage of evolution. Humanity had yet to travel on for centuries in the harrowing discord arising out of the incompatibility between the prevailing religious and scientific principles—between a totemistic magic orientation, on the one hand, and a mechanico-scientific orientation on the other. The representatives of the former felt no desire to instil new life and meaning into the old symbols, but continued automatically the old rite of Trinity and the rest of the formulae. The adepts of the latter were content if they escaped the stake and were left alone to study nature and its laws. Had they had Bruno's revolutionizing versatility of thought this would hardly have made any difference; they would yet not have been able to discover the all-life visualized by him either in cosmic spheres or in the movements of earthly things. They found the laws of the dead mechanical forces, but never did they see life changed into mechanical energy and still less mechanical energy dissolve into living life. The farther they penetrated into the machinery of the world the more evident it became that the machinery was only machinery, had always been so and would remain so forever. The absolute nature of mechanization was pronounced a postulate that called for no further explanation and every new structure of science was reared on this foundation, unmindful of the possibility that the foundation might some time require inspection. The situation was similar to the one that arises when in the process of extricating a few grams of radium out of a hundred tons of mineral the radium "escapes" while the elaborate process goes on so that in the end only pieces of slag remain. The true spirit of science makes for the creation of a living world, developing out of its own inner laws, not a world of machinery. Strange that no one awoke to the falsity of the whole course of development when the slag of psychoanalysis was laid bare. At this juncture the demand for life should have stirred if it had never done so before. It is difficult to see how the scientists could be so

blinded as to disregard the psychological process of renewal which they themselves constantly underwent. The first observation of this fact should have compelled them to change the postulate of mechanization into a problem. For the process of renewal is in essence an overcoming of mechanization. In the field of psychology we see mechanical paths perpetually form and existent mechanism break up as we do not see in other fields of science. In psychology the postulate of the absolute character of mechanization has no validity. Here Giordano's vision becomes reality. When we mould psychology on the system of "Death and Renewal" we express this fact. "God is the source, the river and the sea"; the river represents the mechanical phase of things—at one end there is floating, rippling, unorganized life, and at the other end equally floating, immeasurable infinity. Suppose that a horrifying symbol breaks into the consciousness and becomes the river bed into which thoughts and emotions are forced to move unchangeably for years; the symbol springs from numberless sources in the unconscious, it gathers them all into a unity, gathers the rivulets into a river and imparts to the river its compelling force—if the symbol be dissolved, the rivulets run apart indefinitely and life goes on, creating new symbols out of its last necessity. The principle of purpose and use that underlies the creation of the symbol, *despite* all seeming chance and purposelessness; and above all, the affirmation of life which is manifested through it, *despite* all seeming negation—that is "God."

If with the new system of "Death and Renewal" in mind we turn our attention from that which happens in our inner nature to that which happens in the world around us we shall find there, as a matter of course, the same process operative in all things where man is an active stimulus. It is particularly astonishing to watch the symbol grow out of masses of men, bring together seething forces, be mechanized into political systems and hold these together in the mechanical form of symbol—until the forces break forth in the form of revolutions to claim new symbols. The symbol process occurs on a still broader basis in the religious systems, which one and all try to gather in the form of symbol and fuse into a living unit the strongest forces in life. By reason of the universal quality in the symbol they strive to unite the masses, irrespective of racial and political barriers; and it is because the religious symbols are fed from depths so profound that they become strong and resistant to all revolutions, so much so that by those who do not realize the true nature of mechanization they may be accepted as eternal.

In this connection we are not so much concerned with the social application of the "Death and Renewal" system as with its application in a universal sense.

I emphasized at the outset the great importance of the question as to whether there are useful, creative, life-affirmative forces at work in the unconscious. The significance of the fact that this question should be answered in the affirmative will be realized in its tremendous bearing only when the peculiar specific position of the unconscious becomes clear to us.

When on my waking from sleep the unconscious confronts me with a dream-figure, I am as passively receptive in regard to this performance as I am when I observe the light radiated by Sirius. My existence as an individual is no necessary condition either of the one or the other activity. Both phenomena are the outcome of forces that exist and operate irrespective of my will, irrespective of what I do or omit to do, irrespective of any activity on my part. The forces of the unconscious, therefore, are not individual but universal—a fact which has been overlooked in psychoanalytic literature and has given rise to untold confusion. The psychosynthetic tendency to self-healing is a universal force which manifests itself in us just as gravity does,—in the former case as a living, renewing force, in the latter as a dead, mechanical force. In both cases the force as such is not individualized, nor marked by any individual character. But the unconscious is part of individual life in so far that its forces take care of and use for their ends the psychic material which is the outcome of my sensations, my experiences, my thoughts, my character, my conduct and so on. The dream-figure, the neurosis, the poem, all things springing from the unconscious are created by a coöperation of the universal forces and my own endeavor to become a personality. The unconscious thus becomes the place where Cosmos and the individual meet in intimate union. Through the study of the unconscious we learn how these two forms of life interact.

The question is now raised as to whether we are scientifically justified in ascribing to the Cosmos qualities revealed by study as incidental to the unconscious.

I said before that "Death and Renewal" carry on their peculiar struggle in the conscious and that on this plane the individual seeks to overcome disintegration and mechanization by means of reason, will and sentiment. These conditions have in all times been applied to the universal process as is evidenced in such expressions as "World reason," "God's will," "God's love," etc. This, as a matter



of course, is wrong. For the instruments used in the conquest of death in the conscious are shaped to answer the demands of earthly adjustment and individualization. The forms acquired by the "Death and Renewal" system in the conscious, therefore, has no validity beyond the limits of the earthly frame.

It is quite otherwise with the form in which the same system manifests itself in the unconscious—just because non-individualized, cosmic forces are there concerned. If we only proceed with necessary caution we may without risk of losing our firm foothold on the ground of science, transfer this form to universal conditions. We may then state that such mechanical phenomena as we observe in Cosmos—gravitation, electric currents and so on—are formed in an analogous manner as in the case of psychic mechanizations, that is, through the compressing of cosmic life within definite channels. They are "rivers" that forever run in given beds, at a given speed and a given strength of current. When we take these mechanizations, unchangeable from our angle, to be in fact eternal and unchangeable, we commit the same mistake as the obsessed person who has established the unchangeableness of his obsession because all attempts to overcome it have failed for a great number of years. And if we were to proclaim that these mechanizations last so and so many billions of years we should ourselves commit a deadly offense against modern thinking inasmuch as this would be tantamount to a retrogression to belief in the absolute character of time. As modern physics have conduced to the recognition of the relativity of time and space, so modern psychology has led us to recognize the relativity of mechanization. This recognition implies that ever creative and ever renewing vital forces underlie Cosmos. The renewal we experience each time we lapse from individual consciousness into sleep is ultimately produced by the fact that we come into closer, more intimate touch with these forces.

I have pointed out before that the "Death and Renewal" system signifies the defeat of the mechanico-scientific complex. It signifies the defeat also of the totemistic-magic religious complex. By this path we arrive at an adjustment to life that is based on actual experience. Faust's saying that "all things perishable are mere symbols" has become scientific truth. After three hundred years of untold toil the dream of the scholars of the Renaissance has come true.



## THE SEXUAL OFFENDER. II\*

### A CONTRIBUTION TO THE STUDY OF THE PSYCHOGENESIS OF SEXUAL CRIMES

BY BEN KARPMAN, A.M., M.D.

The manner and means by which the neurotic attempts to solve, disguise or escape his difficulties are never of sporadic or incidental nature, nor do they come about suddenly; on the contrary, they develop rather slowly and insidiously, a painful product of years of unceasing struggle to effect an acceptable social adjustment. If, therefore, the surging and ever increasing tension, unable for lack of proper outlet to discharge itself, often breaks through in some form of antisocial activity that at times assumes even a marked criminalistic aspect, it would be a gross mistake to regard the particular criminal act as an isolated or incidental phenomenon quite unrelated to the individual's total behavior. On the contrary, it should be viewed as a type of human behavior that has its logical place in the individual's entire mental economy and as having the same psychological significance as any neurotic complex which in whatever form it may escape into the conscious, be it a physical symptom, obsession, morbid fear, or criminal act, merely signifies a displaced psychic activity and the presence of unresolved psychogenic difficulties. Viewed in this light, crime appears as a more primitive type of adaptation, a reaction of a lower psychobiological order. Indeed, a careful study of the individual criminal frequently reveals the presence of psychogenically conditioned regressive fixations and immature or primitive modes of mentation that clearly brings him into direct genetic relationship with the neurotic and psychotic. In such an individual, crime is merely symptomatic, and a derivative of incompletely reacted-to emotional experiences that have later been repressed into the unconscious; it symbolizes, therefore, the material that has been repressed. Hence it is often of a tremendous emotional significance to the individual, an absolute necessity because it expresses in its own particular manner an unrequited urge to satisfy

\*From the Department for Criminal Insane (Howard Hall), St. Elizabeths Hospital, Washington, D. C. This is the second of a series of articles on this subject.

distinct psychobiological cravings. It is only by realizing the rôle of crime in the emotional life of the individual criminal, that an adequate approach can be made towards the understanding of the criminal personality.

## II. THE EXHIBITIONIST

### A PSYCHOPATHOLOGICAL STUDY OF THE CRIME OF INDECENT EXPOSURE

#### PART ONE

##### THE CASE

Anamnesis

Dream Analysis

#### PART TWO

##### THE PSYCHOPATHOLOGY OF EXHIBITIONISM

General Considerations

The Exhibitionist—A Clinical Picture

Review of the Literature

The Psychic Mechanism of Exhibitionism

The Legal Aspects of Exhibitionism

Summary

Every now and then the good citizens of our community become much distressed over the grossly insolent behavior of some individual who flagrantly and without shame persistently annoys the women of the neighborhood by indecent exposure of his genitalia.

Sometimes such an individual will expose himself before any passing woman or women; at other times, having chosen a particular woman, young, or even old, he will persistently follow her, learn her habits, and having chosen a propitious moment, expose himself before her window, repeating the act as frequently as the opportunity allows, sometimes daily, for weeks and even months in succession. Seldom, if ever, is there an attempt to assault, no word is uttered and the act is usually of a passive nature; again, it has been observed to be accompanied by an unmistakable masturbatory activity. One often wonders what it is that impels an otherwise intelligent individual to perform such a peculiar act; but it is the universal impression of those who happen to witness this that as a frequent accompaniment there is observed in the individual quite an unusual emotional reaction that bears every evidence of intense sexual excitement. These people

frequently escape arrest and are allowed to continue their practices for a long time because the complaining witnesses by reason of the nature of the offense do not, as a rule, care to go to court. When in court, the complaining witnesses will often spontaneously remark that the man has always impressed them as being essentially abnormal while the defendant himself is seldom able to give any other explanation for his act than that it was an impulse which he found himself unable to resist. As a rule, these individuals are sentenced to a term in the workhouse, but that does not always seem to teach them a lesson for frequently they quite soon return to their old habit as evidenced by repeated arrests and sentences.

## PART ONE

### THE CASE

*The Patient*—The patient is an adult white male, age thirty-two. Mild, timid, even bashful, he gives even on first acquaintance every impression of being very much of the feminine make-up. He answers questions directly and to the point, even if these concern the more intimate aspects of his life, but will answer no more than is actually asked of him and in the briefest manner possible. He gazes abstractedly into space and gives the impression of answering indifferently, his bluish-gray eyes assuming a glassy look and a vacant stare. Accordingly, all the information must be drawn out of him and is obtained in a rather slow, almost painful manner. But even after a brief interview it became clear that his main, if not all, of his difficulties, were sexual in nature in that he is exceedingly weak heterosexually with no direct, active or passive homosexual activities but with a good many masturbation and incest difficulties which appear to be responsible for his recent conflict with society when he was arrested on a charge of indecent exposure.

*The Physical Examination*—The physical examination reveals some constitutional defects, more on the endocrinological side.

The routine physical examination, and a special endocrinological examination by Dr. Lucile Dooley showed a tall, slender, rather undernourished, narrow chested white male, youthful in appearance and distinctly of feminine type. He has an effeminate type of voice, his obvious lack of aggressiveness and even his modes of expression resembling strongly those of a woman rather than of a man. Nothing, however, is brought out in general physical examination as a basis for this. The skin is smooth and of good color, hair appears to be normal in distribution and

distinct psychobiological cravings. It is only by realizing the rôle of crime in the emotional life of the individual criminal, that an adequate approach can be made towards the understanding of the criminal personality.

## II. THE EXHIBITIONIST

### A PSYCHOPATHOLOGICAL STUDY OF THE CRIME OF INDECENT EXPOSURE

#### PART ONE

##### THE CASE

Anamnesis

Dream Analysis

#### PART TWO

##### THE PSYCHOPATHOLOGY OF EXHIBITIONISM

General Considerations

The Exhibitionist—A Clinical Picture

Review of the Literature

The Psychic Mechanism of Exhibitionism

The Legal Aspects of Exhibitionism

Summary

Every now and then the good citizens of our community become much distressed over the grossly insolent behavior of some individual who flagrantly and without shame persistently annoys the women of the neighborhood by indecent exposure of his genitalia.

Sometimes such an individual will expose himself before any passing woman or women; at other times, having chosen a particular woman, young, or even old, he will persistently follow her, learn her habits, and having chosen a propitious moment, expose himself before her window, repeating the act as frequently as the opportunity allows, sometimes daily, for weeks and even months in succession. Seldom, if ever, is there an attempt to assault, no word is uttered and the act is usually of a passive nature; again, it has been observed to be accompanied by an unmistakable masturbatory activity. One often wonders what it is that impels an otherwise intelligent individual to perform such a peculiar act; but it is the universal impression of those who happen to witness this that as a frequent accompaniment there is observed in the individual quite an unusual emotional reaction that bears every evidence of intense sexual excitement. These people

frequently escape arrest and are allowed to continue their practices for a long time because the complaining witnesses by reason of the nature of the offense do not, as a rule, care to go to court. When in court, the complaining witnesses will often spontaneously remark that the man has always impressed them as being essentially abnormal while the defendant himself is seldom able to give any other explanation for his act than that it was an impulse which he found himself unable to resist. As a rule, these individuals are sentenced to a term in the workhouse, but that does not always seem to teach them a lesson for frequently they quite soon return to their old habit as evidenced by repeated arrests and sentences.

## PART ONE

### THE CASE

*The Patient*—The patient is an adult white male, age thirty-two. Mild, timid, even bashful, he gives even on first acquaintance every impression of being very much of the feminine make-up. He answers questions directly and to the point, even if these concern the more intimate aspects of his life, but will answer no more than is actually asked of him and in the briefest manner possible. He gazes abstractedly into space and gives the impression of answering indifferently, his bluish-gray eyes assuming a glassy look and a vacant stare. Accordingly, all the information must be drawn out of him and is obtained in a rather slow, almost painful manner. But even after a brief interview it became clear that his main, if not all, of his difficulties, were sexual in nature in that he is exceedingly weak heterosexually with no direct, active or passive homosexual activities but with a good many masturbation and incest difficulties which appear to be responsible for his recent conflict with society when he was arrested on a charge of indecent exposure.

*The Physical Examination*—The physical examination reveals some constitutional defects, more on the endocrinological side.

The routine physical examination, and a special endocrinological examination by Dr. Lucile Dooley showed a tall, slender, rather undernourished, narrow chested white male, youthful in appearance and distinctly of feminine type. He has an effeminate type of voice, his obvious lack of aggressiveness and even his modes of expression resembling strongly those of a woman rather than of a man. Nothing, however, is brought out in general physical examination as a basis for this. The skin is smooth and of good color, hair appears to be normal in distribution and

amount, although there is a particularly thick growth of hair over the upper chest; no dermatographia or other abnormalities noted. The face is delicately formed, forehead broad and high in proportion to jaws. Veins of forehead and temple are tortuous. The nasal brow is deficient on both sides; there is also a slight overaction of the left brow and the right occipito-frontalis is slightly paretic. The external movements of the eye appear normal and the pupils react to light and accommodation. The mouth and teeth show much dental work and caries but no abnormality of development. There is a slight tremor of the extended tongue. Throat is clear, neck slender, vessels easily palpable. The thyroid isthmus is palpable, but not markedly enlarged, the lobes of the gland being perhaps below the normal. There is no widening of the lid slits and no lid lag. A slight difficulty in convergence is overcome with practice and appears to be due to nervousness. There is a moderate tremor of the closed lids—not abnormal. No pulsation is felt and no bruit heard over the thyroid; no bronzing or discoloration of the skin.

The chest examination is negative as is, practically, the examination of the cardiovascular system except that the first sound is somewhat roughened, the vasomotor tone slightly below normal and there is a mild cyanotic tinge of the upper extremities. The abdomen and genitalia are negative. The muscular and supporting systems show a few peculiarities. The limbs are long, the body slender, musculature poorly developed. Apparently a functional semicontracture of the fingers and wrist of the left hand; there also seems to be some atrophy from disuse and muscular weakness of the hands and fingers on this side. The digital joints of the left hand are hyperextended to a marked degree, probably due to an old poliomyelitis. Other joints show some hyperextension or looseness, with poor muscular development. Reflexes are somewhat sluggish, absent in the left arm. Coördination is poor; he has great difficulty in standing on one foot but there is no Romberg: the f-f and f-n tests are inaccurately done. Subjective complaints of slight nervousness and occasional headaches.

No marked endocrinopathies are apparent. Pressure on the eye ball for an interval of 30 seconds produces a slowing of the pulse 12–14–16 beats per minute in three successive trials. This may be taken to indicate a condition of hypothyroidism although in the absence of other confirmative data, this test cannot be regarded as conclusive.

To sum up, although on superficial observation the man strikingly impresses one as being heavily defective on the constitutional side, nothing of marked significance is observed in him. His boyish appearance, rather poorly developed physique, height out of proportion to weight, poor coördination and loose joints, and delicate muscles suggest underdevelopment of the pituitary function. There is, at present, no sufficient evidence



of compensatory function of the thyroid; there is, however, a possibility of hypothyroidism.

*The Mental Examination*—The mental examination shows an average intelligence, but a childish and untrained mind.

The routine mental examination was well responded to, but a more detailed psychometric examination by Dr. Winifred Richmond showed the following: "The quality of attention is poor; the span is narrow, and intensity and concentration are poor. Thus he repeats only four digits forward, can recall but six items out of the twenty-four in the reading selection because he did not know he would be asked to recall, and paid little attention; can not keep his mind on the problems, though he understands them; fails the designs because he did not fixate on the directions. Memory is good enough in itself, when he is interested and can fixate his attention; he does the code, one of the most difficult tests in the series, seems to have better memory for visual than for verbal material or it may be easier for him to control attention in visual presentation. Logical association is poor; the logical problems, arithmetic problems, similarities, are failed or done very poorly, and his definitions and interpretations of pictures are not of high order. His final score in the Stanford-Binet is 13 years 6 months. The association test (Kent-Rosanoff Series) shows a rather low level for a man of his education, but is what one would expect from one of his mental age. There are few complex indicators but his reaction to the words *man* and *woman* is very marked. To the former he replied "dog" and to the latter "man," promptly enough but is then so disturbed that it takes fifteen seconds for him to react to the next stimulus word. There is no deterioration apparent, but he has a childish, untrained mind, with few interests."

*Behavior*—Since his admission to the ward the patient has given no evidence of any psychotic symptoms or shown any gross conduct disorders. As a patient, he is by all odds the best one on the ward, quiet and well behaved, perhaps too quiet. He abhors crudity in any form, the slightest roughness seems to jar his finer sensibilities; and he himself is the incarnation of gentility and daintiness. When he does associate with anyone, he usually chooses for companionship the more delicate, refined and dainty type of men. In conversation he gives the impression of fearing criticism and compensates by too much smiling, which at times assumes even the nature of a silly grin. When spoken to he appears much embarrassed and shows little energy, talks in a somewhat hesitating manner as if fearing that what he says might be wrong or compromise him. "I was always afraid I would hurt someone's feelings or ideas, so I was never very positive."

## THE ANAMNESIS

*The Family Setting*

Nothing striking elicited in the anamnesis regarding the family history or the family setting.

*The Parents*—The father was sixteen years older than his wife and is described by her as being of normal disposition, even-tempered, patient and not peculiar in any way. He always looked on the bright side of life. The mother states that she and her husband were exceptionally well mated. Neither was very passionate, sexual relations not being looked at as the highest goal or even as one of the important things in life. Sexual relations were indulged in about two or three times a month, never more than once on any given occasion. Relations preferred were mostly platonic and husband often remarked that he was glad he did not get a woman that would demand of him sexually more than he could give and thus tire him out and exhaust him.

There were three children in the family, an elder boy, Will, the patient, Robert, and a sister, who is the main informant. Will is married and a musician by occupation. Sister is a college graduate and although resembling her mother to some extent, has taken much after her father, particularly in her fondness for books and languages. Librarian by occupation, she is very serious and wholly absorbed in her work and appears to have but few outside interests. She has little of feminine charm in her, dressing in a somewhat old-fashioned manner and looks much older than she really is. She is very intelligent, a keen observer and has good insight into her brother's condition.

One maternal aunt, a widow, has been living in the family for a number of years; is quiet and of normal disposition. Family history appears negative for alcohol, drug addiction, psychopathic determinants, nervous or mental diseases.

*The Setting*—Sister describes the parents as being ideal in every respect. The parents often spoke of their earlier days and how happy they were amidst most humble environment on scarcely anything but their mutual love and their joy in the children. Among the neighbors the father was spoken of as a very good and pure-minded man. He held a position of librarian with the Government and as the income was insufficient and being a very excellent musician, he accepted additional employment as an organist and it is perhaps because of this that the few evenings he spent at home, meant so much to the children. The sister states:\* "When I was seven years old, we children began to ask father about the new children that were coming all around the

\* Throughout, the anamnesis is given, as nearly as possible, in the informants' own words.

neighborhood. One of my girl playmates was told by her mother that she blew into the window, another was found in the snow, another was given to her by a colored woman, and that if we wanted another little brother and sister we should pray real hard and find one later in the bed. I can't, of course, remember just what our father said to us that night, but I do remember that he fully satisfied our curiosity and told us enough to know that we came in a natural way and not in such strange ways as blowing into the window, etc. I remember, too, how he emphasized the fact that we must never talk about it or ask questions outside, but that we must always come to him or mama for an explanation. And in the light of all this, I can't understand why Robert was not more confiding and why he was not feeling perfectly free with either father or mother, for they never made us feel that they were not vitally interested in the smallest things that concerned us.

"My father worked his way through Williams College by doing anything and everything that came along. He was, therefore, very anxious to send all of us to college and bent every effort toward giving us a good education. It was a disappointment to him to see that the boys had no real desire, yet he was wise enough not to force his will on them. None of the children has inherited in full measure the father's mental abilities, his fondness for study and his inborn talent for music.

"My father was very fond of good stories and had a keen sense of humor. He had such a merry twinkle in his eyes whenever he was telling us anything especially funny. He was very active up to the time of his death. More than anything else he dreaded to bear the life of a helpless invalid. Death had no terrors for him at all and this together with his oft expressed feeling that there was a hereafter and a glorious reunion for all was the source of the greatest comfort to us at his death. It seems to me that if anyone had asked me my reason for the belief in some kind of a hereafter, the strongest one that I could give would be simply this: That my father told me so, which, of course, would not satisfy a scientist, but which was quite enough for me.

"I think my mother and father were always very happy and loved one another very much, but I have always felt that it was such a pity that she was so far behind him, not only in her native intelligence and education, but in her desire for education, both for herself or for her children. I think she has rather favored the boys and this was even commented upon by friends of the family, and by her own sisters, who stated that in her letters mother seldom mentioned my name. Perhaps, as suggested to me by others, she was a tiny wee bit jealous and resentful toward me because of the comradeship and congeniality between my father and myself. Yet, I have never hurt her in any way, not even calling attention to her lack of education which other

girls so often do. She has always coddled the boys far more than I think was good for them. Of course, she has tried to coddle me too, but I always hotly resented it. She would baby the boys to her heart's content and they did not seem to mind it, even when grown up. It is not surprising, therefore, that Robert came to be dependent upon her. He would tell her pretty nearly everything, because he knew that she was always a great hand to worry about him and this probably kept him in many cases from doing and acting independently; this particularly so since Will married and had left the house. To cite an instance, when Robert was coming home from the hospital for over Sunday, mother would always give up her bed to him and herself sleep on the cot." The patient, however, claims, that, taken as a whole, mother showed no particular partiality toward him, he was not her pet; and although he tried to please her, he does not feel that he was dependent upon her for advice. "The children, Robert and Will are as different as two boys could possibly be. From my very earliest recollection, Robert was the quiet one and Will just the opposite. Will simply had to keep going all the time, always up to something while Robert would settle down with me and play dolls by the hour. Will seldom played with us, except when we gave our little concert in the back yard. We would all three climb up on top of the woodshed and armed with combs and tissue paper, we would give such a concert as would make all the cats in the neighborhood turn green with envy. Both boys have always been very fond of pets and always very good to them, not cruel as other boys were."

#### *The Patient—Personal History*

Early physical history negative. Rather seclusive and dreamy as a child; poor school record. Fair occupational adjustment.

*Childhood—By Family*—The patient had the usual diseases of childhood, but on the whole he was healthy as a baby and a child. He was breast fed and there was no special difficulty experienced in weaning him. He had always more or less trouble with constipation, but otherwise seemed normal until he was about nine years old when it was noticed that his left side, especially his left hand, were not as fully developed as they should be. The doctor said he would outgrow it, but the family believes that this left-sided weakness was a result of an attack of infantile paralysis. He never had any headaches and always went to sleep with less trouble than either of the other children. Until about the age of eight he slept with his brother and thereafter in a separate bed. Never slept in his mother's bed, nor with his sister. He never seemed to mind sleeping alone and to the knowledge of the informants he never walked in his sleep or had any fearful dreams,

or night terrors; at least he never mentioned anything of this sort. In fact he had always been a very sound sleeper.

As a little fellow the patient was not especially alert, somewhat of a dreamer, often called "Little Philosopher"; was cooler than other children in judgment, used to reason things out. He was never quarrelsome, rather ready to give in to others. He was fairly energetic in his play, not exactly mischievous, but like all boys he liked to tease and enjoyed a little fun. He was never restless or fidgety unless he made a long attempt to study something he was not interested in and if he couldn't get a problem he would get a bit restless and upset.

In school he was never very fond of his studies. The teachers always spoke well of his behavior, but although he seemed to apply himself conscientiously and really worked hard, it seemed to require quite a little effort for him to concentrate his attention and he was unable to keep up with his classes; yet he was fairly good in his observations and his reports of these. His work seemed to be about the same in all classes, although he showed more aptitude for anything connected with electricity. His memory too was about the average and it never seemed any better in some subjects than in others. He was about two years behind his classes and at the age of twenty, while in the fourth year of high school, he left school without graduating and worked for awhile in the census office. Then later on he took a few months work at the university, but it was at this time that his studies were seriously interfered with owing to his affair with Iris.

*Childhood—By Patient*—Of his early childhood and boyhood the patient himself said: "There were no significant events in my childhood that I know of. In school I was inclined to be seclusive and a dreamer, but was attentive, tried to do my best and please the teachers, and never played truant. I did not seem to know about my schoolmates and I never cared to mix in rough crowds. At home they all said that I appeared to be a serious baby, never smiling and seemingly preferring to play with my brother and sister instead of with outside boys and girls, or at most with some of the neighboring children. With these I was at home while with strangers I was not. We would play trains together or with pencil, slates and puzzle and later with a wagon and tricycle between us. At about the age of ten I became interested in military movements; I liked to drill with other boys, but did not mix much with them. I also became interested in the workings of electricity and mechanics, would play some around, as in walks and hunting nuts; but I did not care for sports as a rule. I had my bicycle and enjoyed much to take long rides, most times alone.

"When I grew a little older, at about the age of fifteen, I was so much taken up with my school, music and working at a golf club in summer and in the fields at the Soldiers' Home, that I had little time



to acquire the habit of playing with the boys or going out in the evening. In high school I did not take up sports, as now it was music, then cadets and experiments in electricity and chemistry that kept me occupied all the time. About this time I learned to dance in classes, but for some reason never went outside to a dance except when I played and as the dancing seemed so different I lost courage from the beginning and never went back to it.

"I was always serious minded, always ready to help others, kind and wishing to be appreciated and well thought of. Slow in mind but wanting to do right; liked outdoor life, but did not care for foolish words, actions, or games; preferred practical working better than study, although I realize that both are necessary. I seemed to want to puzzle things out for myself and avoid doing things that are unnecessary. I was rather quiet, but ready at all times to do what I could for the family and in my boyhood and in later life did not seem at all to be selfish. I had a feeling of justice in me and tried to uphold the 'Golden Rule' and later wanted to know good people and thought I should act right to obtain their friendship."

*Occupational History*—Beginning at the age of fifteen, while still in school, he would work during the summer at odd jobs such as caddying for a golf club, on an ice wagon, etc. At twenty he worked in a machine shop at \$40 a month for two years when the work was completed and he lost his job. He went back to school for about two years, following his music at the same time and even earning a little by playing in orchestras. Then went to work in a music store, receiving only about \$7 a week as he wanted to learn the business. But it was too confusing for him and he therefore accepted, in 1913, the position of a draftsman with the government.

It was at this time that he learned to sail and navigate small boats. Following this he accepted a position as a tracer with a private concern as he thought there was more opportunity for advancement—which was the case, as having started with \$900 per year he advanced to \$1,600 per year in less than a year and a half. Then the war came along and he again accepted a position with the government at \$1,200 per year. Was at it until August, 1921, by which time he was getting \$2,000 a year when he lost his job because of the lay off. Having a boat at that time, he tried to do business with it, but this did not pay enough. He came back to Washington where work was slack and scarce. He was thus idle for a few months, and worrying about his mother's support, became much discouraged. Finally he secured a position in the navy at \$1,240, but he did not like it as the work was too close, exacting and made him nervous. It only lasted two weeks when he got into the present trouble. He has saved as high as a thousand dollars at a time, but at present he has all his money in a motor boat.



*Personality Make-Up—By Sister*

Disposition even, although sensitive. Not very expressive in feelings; not hysterical in ordinary reactions. Kind and submissive, very honest. Not very ambitious, limited life interests. No striking eccentricities.

*General Disposition*—"Robert has many lovable traits of character that one might envy. He has always been sincere and very honest, sometimes even foolishly so. Unusually accommodating and hence easily imposed upon, he at times appeared very stubborn, especially as a boy. But I can't remember that he was ever really a bad boy. One negative trait of character and the one which provoked me most was his utter disregard for the things that belonged to me, with the exception of money, of course, taking these when he wanted without even as much as reflecting that he should have asked my permission; this even up to date.

"Like most boys he has always been somewhat heedless of the rights of members of his own family. He never had about him the keen sense of order and system that his father used to have, but is rather inclined to leave his things lying around and it does not seem to distress him much to see things out of place. Routine is boring to him, especially office routine. Although fairly adaptable to new surroundings, he does not on a whole care much about making changes from place to place.

"He is rather of an even disposition and takes everything very philosophically. It is only very occasionally that he gets excited, but he is fairly good at controlling himself—probably about the same as the average person. As a child he was very apt to be sullen and given to mild tantrums, and occasionally he would bang his head against something, especially if things went wrong and he couldn't have his own way, but later on he has gotten over that to a great extent, for now he easily forgets little offenses and never seems to have grudges against anybody. It was only during his experiences with his girls that a great variation in mood was observed; he seemed to be so easily depressed and yet it took very little to encourage him and make him take heart again. Otherwise the family has never observed him having the blues. In fact he was always fond of fun and was at times quite witty. He has a sort of a dry way of getting off something funny without laughing himself. On the whole, therefore, he is rather more optimistic than pessimistic, almost always able to look at the bright side of life; not especially serious minded or worrying much or crossing bridges ahead of time; rather apt to scold others for doing that. He is very brave in the face of serious trouble and outside of his experiences with his girls stands disappointment fairly well. He

does not seek sympathy, though he does not seem to resent it when mother makes a lot over his ailments. He has never seemed to cry over badness or sorrow or troubles, does not seem to be very expressive of his feelings either way. On a few occasions he was seen just about to cry over some mere trifle, which has tried his patience.

*Emotional Attitude*—"Robert seems to have a very good sense of right and wrong and normally he is very truthful and could hardly be guilty of even a white lie, but at different times he appeared as trying to cover up his actions by statements that were not always consistent. He is not very talkative and is much opposed to gossip of any kind. He is somewhat disgusted at this trait in any one else and is never ready to believe offhand any gossip about anyone. He is far from being cruel, was always usually fond of pets of all kinds—for companionship as he said, because they are so affectionate; and also fond of children with whom he is very patient. He is very sympathetic when anyone is in trouble or hurt, although he does not faint at the sight of blood. He is very charitable and always finds some excuse to offer apologies for someone else's shortcomings and is very slow to think badly of anyone, especially one in whom he had placed any confidence. He was never one to curry favor with anyone. Although not especially tactful, he is quite thoughtful of others and never criticizes or finds fault. Perhaps a little bit stubborn, he was generally quite willing to take advice and most always ready to give a good reason for his stand; when in the wrong he has always been ready to acknowledge it. He is not in the least inclined to be suspicious of others and has never appeared to envy anybody, although very likely he would be very quick to show jealousy, especially in his relations with a wife. He has never appeared to feel abused or think that he was badly treated in any way.

*Personal Characteristics*—"He has never exhibited any striking eccentricities of manner, such as fingering his lips, biting his nails or lips, and never cracked his fingers. He likes to make a neat appearance, but beyond that he is not over "fussy" about his dress or especially finicky about clean linen. His appetite is very hearty and he is fond of most anything except that he does not care for meat. He is very fond of sweets and candy, likes coffee and soft drinks, but has never been known to use alcohol or drugs in any form, chew or smoke. He is not especially fond of perfumes.

*Life Interests*—"He never struck any one of his family as being particularly serious minded, and was never inclined to dive into philosophical subjects. He is not superstitious and not especially religious, although he is a fairly regular church-goer and more so when away from home, but he never would force his idea of religion on anyone. He reads quite a little, but never anything very deep, mostly magazine stories, and he seems to be especially interested in love stories of the

worthless type. He has never shown any interest in politics, nor in art, but he is rather artistic himself and somewhat skillful with a brush, although he has never done anything of any account with this. He has been doing well at drafting while in the Navy Department, but it was very trying on him, not that he is exactly nervous, but is quite impatient and very generally loses control of himself if things don't go right and more so if anything slips from his left hand which was never very strong. He showed a certain liking for music and when he started to learn his trombone he felt very sensitive about inflicting such horrible noises on his neighbors, so he used to take the horn up in the woods and blow it to his heart's content. One outdoor activity he was especially fond of was that of camping, and more particularly boating. Boats always seem to have had such strong appeal to Robert, that it seems a shame he can't get into some work connected with them, but it has always been hard to find out just what Robert wanted to do for his life work. In school he never showed any particular learning, never seemed to care for studying at all and was rather behind for his age. He did show some interest in electricity, but after registering at an engineering college, he remained there only a few months; did not seem able to apply himself. Not especially ambitious or interested in any one thing. He has never really found his work or even decided what he wanted to make of himself. In fact it has never been any easy matter for him to make up his mind on any situation and he is rather hesitant in forming a judgment. Withal, he is fairly practical and his common-sense judgment is often quite good; and although not so very matter-of-fact and one whose advice has not been sought much, he would sometimes surprise his folks by making a practical suggestion. The same in general was true in his attitude toward money matters. He has no financial head at all—in money dealings anyone could cheat him right and left and he absolutely trusts others to take care of his affairs; yet he spent his money rather carefully and wisely. He can deny himself things perhaps a little more easily than most boys; that is, in the way of luxuries. When earning money he was able to send some home and still save quite a little.

"His interests are thus not so very broad, but they are real with him and he is not one to become easily tired and turn from one thing to another; rather is he quite constant and consistent in his efforts, what activities he engages in are therefore well directed and he does not seem to lose interest in the matter. He plans well and as a general thing seems lots happier when doing something; he is at his best when working with someone else and he is always willing to do his share and more than that. Employers spoke highly of him, stating that Robert was always on the go. He prefers muscular work to

mental activity. In work he does not display any tensions and seems to be fairly patient in getting things done.

*Attitude Toward Reality*—"In matters pertaining to life and reality Robert has always been very dreamy and visionary and inclined to be quite absent minded. Never very assertive or aggressive or showing much initiative, he would rather follow others than himself lead them. He has never cared for games or sports, never played baseball or football or any one of those games that most boys are so fond of, his major diversion being music and to some extent movies. Never indulged in hobbies or fads, never played any card games except flinch, but would often sit for hours and play cards with our little cousin. He never had very many boy or men friends, I mean bosom friends, not mere acquaintances. I don't think he had three intimate boy friends in his life. He never seemed to have felt the need for close intimate friendship with anyone. Will was always lots livelier than Robert and not nearly as shy and as bashful before strangers. Company always subdued Robert and me, but it took something more than that to put the lid on Will. In earlier years Robert mixed and played with other children as much as anyone, but not so as he grew older, when he got so that he cared more for the association with girls than with boys, for he often played dolls with girls and as he grew older he became a willing slave to many a girl. In the family it was thought that Will was far more good natured about taking a joke, but Robert was always the willing and obliging boy and had the best reputation for being willing to run errands whenever asked; because of this he was often imposed upon. Yet, strange as it may seem, Robert, when playing a solo before an audience, would show a wonderful command of himself for one inclined to be so shy.

"He does not appear especially well before strangers. He is rather hard to get acquainted with unless through some special avenue of approach such as his music or his interest in boating. He is fairly successful in retaining his friends and seems to be quite constant in his friendships. He can express himself better in writing than in conversation and his letters were always very interesting. Perhaps the only marked characteristic about his friends is the fact that quite a few of them are somewhat older than he is. He is fairly demonstrative in his friendships, although by no means gushing and tries to be as helpful as he can be. In fact he is ever ready to make himself of service to anybody.

"He is quite attached to the family and fond of everyone, and when away he seemed homesick, judging from the pleasure he took in his visits home; yet oddly enough he did not show any particular reaction to his father's death; that is, he felt quite bad to be sure, but he seemed to take more the part of a consoler to the rest of the family.

*Attitude Toward Self and Insight*—"Robert is quite conscious of

his limitations and realizes pretty well that he is rather backward and not just like others; but he does not suffer particularly from any feeling of self-depreciation, does not seem to worry much about it and takes a good deal of it in a matter of fact fashion, something that couldn't be helped and that there is no use kicking about it. At the same time he is quite honest with himself and knows his abilities and powers no less than his limitations. Contrary to what might be expected from one of his nature, he has never been especially sensitive—indeed one would hardly know how to hurt his feelings; for instance, he never seemed to mind in the least any reference to his confinement at St. Elizabeths; in fact, he jokingly referred to it as his summer home.

"Although he likes commendation as well as anyone perhaps, he is not particularly dependent upon it. He is not influenced much by what people think of him and can generally decide for himself. He is very conscientious, never likes to deal in anything like trickery and is much opposed to anything like sham. A dishonest deal or illegal act is quite beyond him. Thus, when he had his boat he had many opportunities to make money bootlegging; but such a thing had absolutely no attraction for him."

#### *Sex Life—By Sister*

No striking peculiarities observed in outward sex behavior, except preference to associate with girls and more or less avoiding the company of men. Precocious sex activity; numerous love affairs characterized by lack of aggressiveness, inability to win the love object, each failure being followed by marked emotional upsets, hysterical reaction and suicidal attempts.

*Sex Interests*—"Neither in childhood, nor during puberty and adolescence has Robert given evidence of very much curiosity in regard to sex matters. When he was about fifteen years of age, father suspected him of masturbation, having discovered evidence of it in bedding. He must have kept up the practice for many years, for it was only shortly before his present trouble that he promised mother to discontinue the practice. He has never been very frank about these matters; he has never been one to unburden himself to others and has never talked much about himself, and by outward appearances at least it did not seem that he worried very much about this."

To the best knowledge of the informants the patient has never shown any peeping or exhibitionistic tendencies, such as leaving trousers unbuttoned. On a few occasions, says the sister, mother had to caution him on what seemed to be a case of carelessness in neglecting to button up after being in the toilet, but nothing further than that. He never showed any particular feminine traits such as dressing in women's



clothes. Since a little fellow he has shown a liking for pretty things. On one occasion, watching mother make for sister a dress with many ruffles, he asked why she couldn't put some ruffles on his clothes too. He never showed, as far as known to the informants, any sexual longings toward her or any member of the family (see dreams).

"He is far from being either loud or lascivious; rather he is inclined to be prudish and the stories that are a little off color disgust him somewhat; yet he is not as naïve as one might think and in the face of anything that wasn't just so, he would always maintain a silence although hardly impressing anyone as being innocent. He appreciates and generally respects conventional matters relating to sex, perhaps too much so. There is not a speck of vanity in him and he is not in the slightest degree self-centered.

"With the opposite sex he was generally very shy and bashful until given some signs of encouragement. He does not seem to be able to express himself very fully and gives somewhat the impression of being rather cold. His attraction has been mostly toward girls that were younger than himself. He has had quite a few love affairs, but it does not seem as if any one of them could have been very deep."

*Love Affairs*—"It seems to me," says the sister, "as I look back to my very earliest recollection of things, there has always been at some time one particular girl in Robert's life, whereas Will, who had lots of friends, boys and girls, never centered his attentions on any one in particular. Girls used to fall for Will, but Robert never seemed to be able to arouse in them any such feelings as this. His first girl that I can remember was a girl named Alice. He was then eight years old. He went out quite a bit with her and I judge he had a very warm feeling for her. But I don't think that she was a girl that would have enjoyed urging him and then snubbing him the way Iris did. As stated before, Robert was never one to confide any of his experiences to anyone. It was only on one occasion that he did confide in me. He was fourteen years old and he came to me and begged me to pray that Lallie would some day become his wife. I was only twelve then and I am horribly afraid that I laughed at him as I did not then think seriously of love and marriage. Lallie was a nice girl and full of fun and nonsense, but she always carried a patronizing air about her and when Robert had thus revealed himself to me I got impatient, for I could easily see that he fairly worshipped the very ground she walked on. I don't remember that Robert ever went with her any place for he was very shy and bashful and I don't think he was ever able to let her know anything he felt. Yet as was usually the case with him he had so little appreciation of the actual situation that when he was told that there wasn't the slightest chance for him with Lallie, he was so surprised that he would not believe it and could



not be convinced for a long time. Shortly after Lallie's family moved out of the neighborhood and the affair was apparently forgotten. The next girl that I remember was a girl named Edith that he met in high school. He was then seventeen. He took her out quite a little, but of course he was not a boy to go out every night.

"When I was in my first year of high school I met a girl who has come to mean to me as much as my blood relations. Laura was her name; she was an unusually capable girl, and we spent many a night together and became as inseparable as Siamese twins. I never realized then that Robert was at all interested in her, but he was during the period 1909 to 1911, and it just shows how entirely suppressed and controlled were most of Robert's experiences; that is, if not given any encouragement, it seemed to pass away without much of a disturbance so far as we could see. When I recently spoke to Laura, she told me that nothing out of the way ever passed between them. She said that he never so much as put his hand on her. She felt that he was thinking too much about her so when he asked her, after she moved away, whether he could come to see her, she told him she had another engagement. She said he never mentioned his feelings in any way at all, in fact, he seemed painfully shy at all times. I asked if she ever felt that he was passionate, and she said that it was just the opposite. Not in the slightest way did he ever do or even suggest in her presence anything of this kind. She thinks he has suppressed himself too much and that he has never asserted himself enough. He has felt much, but hasn't been able to express himself, except on paper when it seemed that the flood gates had opened and let loose. On one occasion, when one of the girls in the office got hurt, Robert immediately wrote to Laura, a letter at least 25 pages long, in which he implored her to be very careful, that one never knows what is likely to happen to them, and that she must always remember to say her prayers every night—a regular sermon. This incident left no doubt in Laura's mind how he felt and she nipped it right in the bud and gave him to understand they could never be anything but friends. After Laura, he began courting a girl named Ruth and he became deeply attached to her, but she too was careful not to encourage him and would not accept any favors from him at all and the affair therefore did not go very far. As a general proposition, if not given any encouragement, an affair with Robert would seem to pass without much disturbance so far as we could see. After Ruth left the city he tried to correspond with her, but received no encouragement. His next affair was with Iris and it is perhaps the most serious affair of all.

"Iris was seven years younger than Robert and they have known each other since childhood, but strangely enough Robert had never paid any attention to her and for ten years there was no evidence

of any friendship between them. In the summer of 1913 the two families were spending their vacation in the same place. Iris had with her a girl friend and the two and Robert were seen together quite a bit. It didn't dawn upon me for a moment that after living so long side by side without showing any particular interest in her, he should all of a sudden become so devoted to her. Yet this is just what it has turned to be and within a short time Robert constituted himself a devoted slave to the whole family. He was, however, blind to the actual situation and he really thought that she cared for him. Before long wherever any of the family went Robert could be depended upon, as a valet, to go along and carry the baggage; he began to feel that he belonged to the family. Even Iris' mother condoned that and seemed to have lost all self-respect in her demands on him. But, although Iris was too fickle and flippant for Robert, we all thought that at least Robert had found someone.

"The first intimation that things were not as Robert would have them was in the fall of the same year (1915); Robert was then taking some work at the university and was due home at seven o'clock. But it was nine, and ten, and still later, and Robert wasn't home. It was nearly midnight when Robert finally showed up and he was in an awful hysterical condition. He appeared confused, somewhat excited, not delirious, however, and cried quite a little. The whole thing didn't last more than about an hour, but it was several days before he returned to normal. It was the beginning of a long series of affairs just like that, all of them due to the same thing. At first we couldn't get a thing out of him, but he finally told us that he left the class at the usual hour and was walking over to get the car when he met Iris and she wouldn't speak to him.

"On this particular occasion Robert was in such condition that he didn't go to college next day. This, of course, necessitated an explanation and we learned from one of the professors that at the beginning of the term Robert did very well indeed, not a brilliant student by any means, but a hard worker and one that would be more than able to make good, but later in the course he seemed to have become very dreamy and abstracted. Subsequent to the incident just spoken of, there were two other times at least that he wandered off. Once he had been over to Iris's and I guess she wouldn't have anything to do with him. He must have said something rather desperate to her father about going off some place for the man came right after papa and the two soon came back as they seemed to feel that it was a rather hopeless task to find him. Robert came in later and his coat, hat, collar and tie were gone. The other time something happened similar to this and he wandered off and some man who knew him brought him back and said he found him sitting on the ground half a mile from our

house and that he was groaning and carrying on so that he thought at first he had been hurt. The doctor states that during one of these spells Robert told him that Iris was the only girl he ever loved, and it meant so much more to him because he was not like most boys. And he was so expressive of Iris and his love for her that he apparently has gotten over his bashfulness somewhat. On another occasion, the doctor states, Robert came home in a pouring rain, apparently had been wandering about and not realizing it was raining. Then, in between, Iris would encourage him and he would begin to hope again, but I really don't believe she had any genuine feeling for him. Her father realizing the seriousness of the situation forbade her to have anything to do with him if she felt she couldn't care for him and he told her to bring all of Robert's letters to him and he would return them to Robert unopened. But the little devil that she was, she used to steam the letters and after reading, seal them up again and give them back to her father.

"It was about this time that Robert became very interested in block signalling and one day, just the day before Christmas, 1915, he went to the yards, so he told us, and we never suspected that anything might happen that time, for he seemed to be especially cheerful that day and as I remember we all thought he had become resigned to the situation. He did not return home as usual and later in the evening we received a message from Providence Hospital that Robert had been hurt in the yards. On arriving there we found that his big toe had been crushed and he told us he had tried to jump a freight train that would get him to his street car that would give him a short cut home, and in attempting this he had slipped and his foot was caught. He seemed to be entirely unconscious of the fact that he had done anything unusual. He seemed to be more cheerful than usual and talked far more rationally than he did in those other experiences. But it looked very much as if Robert had tried to do away with himself, first because the train was going in a direction opposite to that of the car he would have taken and secondly because we found afterwards a piece of paper torn from a letter that he must have written to Iris in which were words to the effect that he had tried to end it all, but had failed as usual. He was on crutches for several weeks, but finally made an uneventful recovery.

"Under the circumstances it was deemed most advisable to take him away from home and in January, 1916, he went down to Newport News. Everything seemed to have been going on all right until sometime last March when we received a letter from the boarding house lady stating that Robert had left the house one day and had thus far failed to show up. There was nothing to do but to wait and see. About three weeks later he came home and from his actions one would

think he hadn't even been gone overnight. It appeared he hired himself out on a barge going along the coast from Norfolk to Boston. He did not seem to realize that he had done anything unusual and it never seemed to strike him that we would be worried about him. He explained it later as being a case of running away as he didn't seem to be able to keep his mind on the work. But after a while he became homesick, the thoughts of his mother made him come back—said he would sometimes do fool stunts like this when feeling discouraged. All other spells of running away could be traced to some disappointment in connection with Iris.

"Shortly after coming home he went to see Iris. He evidently met with a disappointment for when he left there he could not be found. However, father thought that he would come back again as he thought that Robert lacked the courage to do anything really desperate. This time Robert didn't come home until the next morning. He had wandered around for a while and had finally gotten a room downtown, no one knows why.

"This was about the last part of May, and it was decided at this time to send him to Pittsburgh where Will had a position for him. Two weeks later a telegram was received saying that Robert had disappeared. We learned later that Robert had come home to straighten things up with Iris as he planned. The next night or so the doorbell rang and there was Iris, all frightened and asking my father to come as Robert had crawled up to her window and he had a pistol in his hand and she was afraid that someone would get hurt. Father went over and on seeing him Robert pointed the pistol at him and then suddenly there seemed to have come over him all at once just a realization of what he was doing, for he crumpled up and if they hadn't helped him he probably would have fallen. Her room was in the third story and how he managed to climb there through the back porch roof of the second story was really inexplicable, as he never was especially agile at climbing. What his idea was in doing this was apparently not quite clear to himself. As usual he was very vague in his explanations. He claimed to have come to protect Iris from danger and yet he knew that the pistol was not loaded, at the same time it was clear that he must have planned it all beforehand. Of course, even though the pistol was not loaded Iris' family was pretty well stirred up about the affair and her father demanded of our family that Robert must leave the city or they would make trouble for him. Robert was told to break up all attempts at seeing Iris and Iris was told not to encourage him any more. It seemed that here too Robert never realized the actual situation and he expressed himself as saying that he never dreamed the affair would turn out this way.

"Robert was sort of dazed for a while, but not hysterical. He was

taken home by father and brother and put to bed. It seems as though he was longer returning to normal state than at any other time. He soon went to Pittsburgh again and we began to hope that at last Robert was beginning to realize that there could never be anything more between them. Everything seemed to go pretty well with him the rest of that year. But during the following year he became acquainted in Pittsburgh with a girl named Elmira and had rather serious time of it. None of us ever learned the details, but here too it appears that although he was not given any encouragement, he would interpret her reaction as an expression of affection for him. Finally, when she told him point blank to leave her alone, he became very much downhearted, would not go to work and (this was some time in the fall of 1917) tried to shoot himself (this time the revolver was loaded) and seriously wounded his hand. The doctor had to work on him for over an hour. Robert seemed to be rather unconcerned about it and later from his description one would have never suspected that it was a bullet that the doctor was probing for.

"Father died about this time, age sixty-eight, from uric acid poisoning. In the mind of the family there was no doubt that Robert was in part responsible for his breakdown, but it was thought best not to speak to Robert any more than necessary about it. Meanwhile the war came along and Robert was anxious to get into it. He was turned down by the draft board, but accepted a position in the navy yard at Norfolk. It was during this time that he became interested in boats and sometime in 1919 he met a girl at Norfolk, Mary, and became very much interested in her. He was evidently going very slowly with her for it wasn't long before his men friends down there commenced urging him and telling him that he had better look out or he would lose her. The summer of 1920, when he was home on his vacation, he mentioned her to mother, but said he hadn't anything definite from her. And he seemed to feel that it was the best policy not to rush matters too much. He met her again in Philadelphia where she was spending her vacation. It must have been later in the fall after they had gotten back to Norfolk again that, urged by these men, he started to talk "business" to her. She gave him to understand that she did not want to get married and that she just wanted to be friends. But he was not satisfied with this and became more persistent. That Christmas he followed her to Philadelphia. He tried to see her but couldn't and finally returned home. He says that the affair with Mary gave him many unhappy days. There was another girl down at Norfolk, but I don't think there was anything very serious judging from her letters; probably he was not given much encouragement because in such cases he was usually backward and slow. His affairs with Iris lasted longer than the other ones because he got more encouragement from her than from any other girl.

*(To be continued)*



## TRANSLATION

### PSYCHOANALYSIS AND THE PSYCHIC DISORDER OF GENERAL PARESIS

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#### I. LITERARY PREFACE

In wishing to prove that it is one of the greatest errors to wish to explain psychiatric symptoms psychologically, Nissl<sup>1</sup> gives, among other examples, the following: "Although the general paretic apparently may offer the same pictures as those we observe in hysteria, in manic-depressive psychoses, or in paranoia, and so on, and although all symptoms, under certain circumstances, may disappear, also in the paretic, without leaving traces, nothing is known to me of psychological explanations. Here one accepts the same thing over which one is completely puzzled in other diseases, as something self-evident and necessary, which is founded in the very nature of the paretic process." Nissl is right—not as regards representing all psychic phenomena of the paretic as self-evident, but in his contention that up to this time, hardly anyone has ventured to advance psychological analysis of the psychotic symptoms of general paresis.

Even the otherwise courageous Kretschmer in his psychopathological investigation and its relation to present clinical psychiatry<sup>1a</sup> scarcely dares "to shake so firmly established a clinical picture as

<sup>1</sup> Nissl. *Hysterische Symptome bei einfachen Seelenstörungen*. Zentralblatt f. Nervenheilkund. u. Psychiatrie, 13, 1902, 2.

<sup>1a</sup> *Die psychopathologische Forschung und das Verhältnis zur heutigen klinischen Psychiatrie*. Zeitschrift für die gesamte Neurologie und Psychiatrie, Bd. 57, 1920.



that of general paresis," so that at the very most he adduces the constitutional factor in the genesis of paresis.

One must admit, to be sure, that the impression made upon the investigator by the physical symptoms, by the progressive palsies, and especially by the pathological anatomical state, so preponderate over the impression of the psychotic symptoms that it is only too intelligible when here the courage of the psychological investigator, too, diminishes. Nothing was more natural than simply connecting the dementia with the gross organic cerebral changes, *i.e.*, atrophy of the cortex. However, the psychical symptomatology of paresis is by no means only an intellectual deterioration. On the contrary it contains almost all the mental symptoms which occur in other psychoses, very frequently the most characteristic symptoms of mania, of melancholia, of paranoia, and of dementia precox. In many cases the diagnosis for a long time oscillates between a "functional psychosis" and paresis, and only the beginning of pupillary stiffness, a facial palsy, or the finding of a "positive Wassermann," is the determining factor.

There is only one psychical symptom of general paresis, the contents of which one has tried to explain: the paretic delusions of grandeur. Bayle,<sup>2</sup> who isolated the clinical picture of paralysis, has already attempted its explanation. He traced the ideas of grandeur back to overnourishment of the cortex. Baillarger, Gubler, Meschede, Voisin, Meynert, and others, brought the euphoria and delusions of grandeur into causal relation with central hyperemia. Weichbrodt<sup>3</sup> states that, just as in psychoses induced by erysipelas and other infectious diseases, the activity of the toxin causes ideas of grandeur to arise, so the toxins of the *Treponema pallida* can also have this effect, if the organism becomes numerous enough in the brain. A middle ground between physiological and psychological explanations of grandiose ideas is that of Krafft-Ebing, Sully, and Anton. According to Anton, paresis transforms the perceptions of the easily diagnosed paretic into active productions of phantasy. The patient, in the rôle of a supergod, causes the sun to rise and set, causes rain, and so on, because the confusion between wish and perception of natural phenomena gives rise to the illusion of having caused the latter (*i.e.*, the phenomena of nature) by the former (*i.e.*, his wish).

<sup>2</sup> Kornfeld und Bickeles. Über die Genese und die pathologisch-anatomische Grundlage des Grössenwahns bei der progressiven Paralyse. Allgem. Zeitschr., 49, 1893, S. 337.

<sup>3</sup> Über die Entstehung von Grössenideen. Arch. f. Psych., 57, 1911.

It seems that, by this explanation, the author traces back the factor of an easily determined diagnosis to patho-physiological causes.

Kaufmann<sup>4</sup> holds that euphoria is not the cause of the grandiose ideas, but a psycho-somatic disorientation, a hypochondriacal feeling of strength and well being, which is rooted in organic sensations. Kraepelin also seeks a middle path between pathology and psychology by placing emphasis on the defect states. The delusions of grandeur are enhanced through the incompleteness of memory. But an explanation for the partial character of this loss of memory is still lacking. Mendel presumably comes nearest to the truth when he claims that ideas of grandeur are derived from anatomical pathological changes, just as little as are normal thoughts from the histology of the cortical cells.

As we see, certain psychic symptoms of general paresis have not been accepted as so entirely self-evident, as is represented by Nissl. But the psychological attempts at explanation hitherto made have not even raised the question why dementia or delusions of grandeur may have taken this or that form, or had this or that significance; of course pathological anatomy hitherto exclusively consulted would have been equally unable to solve these problems.

In the explanation of the psychic symptoms of paresis in the earlier literature, one quoted for illustration certain individual characteristics of the patients, but since the discovery of the exclusive character of the luetic etiology this direction of investigation has been pushed into the background. Nevertheless, insight is again gradually beginning to break ground for the principle that in a correct, etiological equation of paresis, endogenous factors must be considered as well as exogenous, bacterio-toxic factors. Although these tendencies do not lie in the direction in which we would investigate paresis, a short summary of the same will be of interest. Charcot spoke of an innate disposition towards paresis, and designated lues as only a "provocative agent." Näcke<sup>5</sup> thinks that most paretics were sanguine or choleric persons. Fauser<sup>6</sup> calls them "sunny natures"; from this might be explained the ease with which ideas of grandeur originate in them. Hoppe speaks of an abnormal dispo-

<sup>4</sup> Zur Pathologie der Grössenideen. Zeitschr. f. Psych., LXV. Über die Entstehung von Grössenideen. Arch. f. Psych., 57, 1917.

<sup>5</sup> Erblichkeit und Prädisposition, respektive Degeneration bei der progressiven Paralyse der Irren. Arch. f. Psych., 41, S. 294, 1906.

<sup>6</sup> Endogene Symptomenkomplexe bei exogenen Krankheitsformen. Allg. Zeitschr., Bd. 62, S. 161.

sition; Schüle and Cullers, of inferiority; Raecke of a neuropathic disposition, and Näcke says in his work that paretics are often even from their childhood up abnormal people. Pilcz and Orschansky deny a relation between degeneration and paresis; on the contrary, according to them, degeneration presupposes a certain immunity to paresis.

It is not without interest that recently even a brain anatomist like von Monakow<sup>7</sup> emphasizes the inadequacy of the purely pathological attempts at explanation of psychic symptoms; indeed, he points out directly that bio-genetic factors are too little emphasized in psychiatry.

The latest tendencies in psychiatric nosology, which received a strong impulse towards the beginning of the last century, and which even to-day call forth heated discussions, really culminate in the question, to what extent endogeny plays a rôle in psychic, and especially organic disease. Dreyfus<sup>8</sup> said in 1906, very modestly, "At any rate, according to the result of this investigation, we are by no means justified in placing paresis in opposition to most other psychoses, and in saying that the endogenous factor plays an essentially minor rôle compared with other psychic maladies." The relation of the psycho-pathological to the organic changes also was being actively discussed. Hoche,<sup>9</sup> however, speaks of preformed functional complexes or preformed psychic mechanisms, which he conceives of as a result of elementary dispositions formed in motor and sensory regions.

A categorical difference between psychoses that have an intelligible "meaning," and those in which this is not the case, is stated by Jaspers,<sup>10</sup> who excludes paresis (without saying so directly) from those diseases which can be understood psychologically. He says: "A deep chasm seems to lie between those psychoses which in spite of extreme craziness and disorderly activity yet show comprehensible

<sup>7</sup> v. Monakow. *Biologie und Psychiatrie*. Schweizer Archiv f. Neur. u. Psych., 4, Bd., 1919. Also see his *Emotion, Morality and the Brain*. JI. N. & M. D., 1923, 1924, to be published as a monograph by the Nervous and Mental Disease Publishing Co.

<sup>8</sup> Welche Rolle spielt die Endogenese in der Ätiologie der progressiven Paralyse? *Zeitschr. f. Psych.*, LXIII, 5.

<sup>9</sup> Hoche. Die Bedeutung der Symptomenkomplexe in der Psychiatrie. *Zeitschr. f. d. ges. Neur. u. Psych.*, Orig. 12.

<sup>10</sup> Jaspers. Kausale und verständliche Zusammenhänge zwischen Schicksal und Psychose bei der Dementia Praecox. *Zeitschr. f. d. ges. Neur. und Psych.*, 1913, XIV, Orig.

fundamental relationships, and those consisting of simple destruction in which our understanding finds only a simple reduction of such logical relationships."

The more intensively the psychoses are observed, and the more fruitful the clinical work of Kraepelin becomes, the more one must take into consideration the endogenous, constitutional, characterological, biological, and psychic factors. Thus there has originated "structural analysis" (Kraepelin), the double, somatic and psychic, systematized series (Koertke), diagnosis in more than one dimension (Kretschmer), the stratum diagnosis, etc. With the new points of view and observations of a new kind, the nosological forms have become still more uncertain and hazy, but psychiatry has become richer by reason of this experience in that it realizes still unknown transitional forms between the well isolated classes of organic and functional diseases. Bonhoffer<sup>11</sup> states that the admixture of endogenous and exogenous symptoms is the cause of rendering classification of the psychoses so difficult. The tendency to investigate the psychological factor in the psychoses has paused before the organic diseases, to preserve, as it were, the established doctrines concerning organic disorders. C. Neisser absolutely rejects this theory. He denies that any continuity exists between natural character disposition and the psychosis; on the contrary, according to Neisser,<sup>12</sup> disease signifies a break with the whole past. Bumke<sup>13</sup> expresses himself more moderately in a polemic dissertation: "Objectively speaking, all statements based on Kraepelin's clinical manner of investigation, and all proposals concerning an introduction of a 'structural analysis,' and concerning a diagnosis of more than one dimension, and all proposals concerning the rejection of the somatic, and the intensification of the psychological, point of view, which have been made recently—all these seem to me significant and productive only in the following self-evident assumption. A sharp differentiation must be made between those functional diseases which are related to the norm, psychologically intelligible, and not sharply isolated from one another, and those diseases which are caused by any gross interference, organic or exogenous, in the brain processes."

<sup>11</sup> Die symptomatischen Psychosen.

<sup>12</sup> Individualität und Psychose. Berl. klin. Wochenschr., 1906, 45-47.

<sup>13</sup> Bumke. Die Spielbreite der Symptome bei manisch-depressivem Irresein und bei den Degenerationspsychosen. Monatsschr. f. Psych. und Neur., Band XLVII, 1920.

There are indeed a few authors who make concessions to the psychological investigation of organic diseases, as, for, instance, Ewald, who considers *individual disposition* of importance in toxic diseases. Principally among them stands Kretschmer,<sup>14</sup> who desires to analyze even the psychological origin of the imaginative elements in every organic psychic disorder, and to investigate even the characterological as well as the experience factor. Seelert<sup>15</sup> found that the psychic individuality is an important factor in determining the symptomatic picture of paretic brain disease. According to him in a paretic with a manic constitutional complex, a manic picture easily develops. The more, then, that the exogenous symptoms of defect caused by organic brain disease increase, the more the manic symptoms decrease. Pernetz<sup>16</sup> says: "The organic process of paresis changes the normal affectivity not only in a qualitative but in a quantitative respect. It works towards increasing the affectivity."

The "deep chasm" which Jaspers maintains, and the "differentiation principle" which Kretschmer would strongly make, betray a cramp-like effort to hold on to the several still strong forts of "organic psychiatry." But this attempt at explanation of the relationship between the organic diseases on the ground that simple changes here represent "gross interference in brain processes," certainly would be all too dogmatic. For does there really exist an insurmountable chasm between "functional" and "organic"? This assumption would betray, as Freud in his "Traumdeutung" ("Interpretation of Dreams") says, a slender confidence on the part of the psychiatrist in causal connections between the bodily and the psychic. If it were possible to explain dementia precox psychologically, one could hardly say *à priori*, whether not even psychic symptoms or psychic determinants of an organic disease are required apart from the factor of organic change, to become intelligible. We can not abandon psychic determinism *à priori*, and we will admit the inadequacy of our skill in interpretation only after failing in our attempt. But we will not admit this until this technique of interpretation has been tested systematically in organic diseases, and never,

<sup>14</sup> Über psychogene Wahnbildung bei traumatischer Hirnchwäche. Zeitschr. f. d. ges. Neur. u. Psych., 45, 1919.

<sup>15</sup> Verbindung endogener und exogener Faktoren in dem Symptomenbild und der Pathogenese von Psychosen. Karger, 1919.

<sup>16</sup> Über die Bedeutung von Erblichkeit und Vorgeschichte für das klinische Bild der progressiven Paralyse. Zürich, 1917.



however, so long as it is *not* applied altogether for reasons of a speculative nature.

Although the methods of procedure, which we use, viz., the interpretative technique of psychoanalysis, lead to wholly different paths from those which have been discussed hitherto, it seemed expedient, nevertheless, to outline the nature of those efforts by which psychoanalytic inquiry could proceed in the study of paresis. But we must confess in accordance with the facts that hitherto even psychoanalysis seemed to consider general paresis as a "*noli me tangere*," even though psychoanalysis admitted in principle that even the organic mental diseases stand in need of a psychoanalytic supplement. Here Bleuler<sup>17</sup> may be quoted, who many years ago proved "Freudian Mechanisms" to exist even in organic psychoses, and Stuchlik,<sup>18</sup> who, without raising the philosophical questions of how the somatic and the psychic are related, considers the psychoses as disorders of independent psychic mechanisms. He proposes to call the organic psychoses, as psychic reactions of the sick brain, "*cerebrosen*." When Régis and Hesnard in their criticism of psychoanalysis<sup>19</sup> would characterize the "insatiability" of this trend of psychoanalytic investigation, they proposed the idea, apparently absurd to them, that it (psychoanalysis) in the end would even want to explain paresis analytically. In a reply to their criticism, Ferenczi<sup>20</sup> had stated at that time that the analytic explanation of certain psychic symptoms of paresis may be by no means an impossibility, and that sooner or later investigators would come to solve these problems. Mention should be made here of S. Feldmann, who in a lecture to the "Ungarische psychoanalytische Vereinigung," on the causes of disease in psychoses, proved by examples that even in organic mental disease the fixation on a stage of libido development is of importance.

In the following, the attempt is made to find out whether some of the symptoms of paresis can be made intelligible with the aid of psychoanalysis. In the first place the question is discussed whether

<sup>17</sup> Bleuler. *Freudsche Mechanismen in der Symptomatologie von Psychosen*. *Psych.-Neur. Wochenschr.*, 1906, Nr. 35-36.

<sup>18</sup> Stuchlik. "Über den Psychosenbegriff" referiert in der *Intern. Zeitschr. f. Ps.*, 1916-17.

<sup>19</sup> Régis et Hesnard. *La psychoanalyse des nevroses et psychoses*. Paris, 1914. See also Second Edit., 1923.

<sup>20</sup> S. Ferenczi. "Die psychiatrische Schule von Bordeaux über die Psychoanalyse." *Intern. Zeitschr. f. ärztl., Ps.* III, S. 352.



certain psychic symptoms of paresis are to be explained at all, and, if so, whether these interpretations correspond to those which have been the results of investigation hitherto obtained in the neuroses and psychoses.

We wish to review one case in detail, which may serve as an illustration, and to insert at suitable points, evidence gathered from observation of many other cases. It may be mentioned that the statements of the patient were taken for the most part in shorthand.

## II. OBSERVATIONS (HOLLÓS)

The patient, whose case I will deal with first, is a much tormented and financially ruined type-setter, forty-eight years old. Even in childhood he had to experience much disappointment and sorrow. As a four-year-old child, he lost his father, who died from tuberculosis. Even in his euphoria, he related with tears in his eyes, that he had had eight sisters, but the family had not gone hungry, for the community supplied them with food, and a merchant gave them clothes; also they had been permitted to attend school without a fee. Even as a young printer's apprentice he had contributed eight gulden weekly to the mother's household expenses—"and we lived very well." (He weeps.) A sister, who was a seamstress, died in her twenty-second year, also from tuberculosis. He had married in his twenty-second year; his wife deceived him with a cousin with whom she eloped. Sixteen years ago, that is, at the age of thirty-three, he said he had acquired gonorrhea and a chancre, and had gone through a treatment with ointments. Later he married a second time. He held an important position under the Soviet Government in Hungary. After the collapse of this government, he lost his position, was prosecuted, and, being without work or any support whatsoever, was forced to beg. He was also persecuted politically. (As a matter of fact he was delivered over as a prisoner to the insane asylum by the police.) On the day of his admission he showed a certain insight into his condition: "I am here in the insane asylum, the physician has diagnosed me as insane," he said, without any affect. "My insanity consists in a fixed look, but that's all right. They have examined me with Röntgen rays, and please, it has given me an awful pain in my back, a very sharp pain. My eyes are bad; I have a cataract, I see mistily; I receive a pension from the Printers' Association; I go on the tramway, and play on my flute; I make from three to four thousand kronen a day." It was ascertained that as a

matter of fact he knew how to play the flute. "Do you know what I do with the money? I buy a bag of food, lots of chocolate, sardines, cheese, butter, potatoes; then I have a good feed."

The patient was admitted to the hospital on December 13, 1919, and soon produced a whole characteristic system of parietic ideas of grandeur. We will "remove the icebergs from the North Pole; empty the water out of all the seas; canalize the globe; build gigantic houses for laborers; disarm the army, and proclaim the Republic." He becomes President, and deports the King into the Siberian lead works. In February he says: "I shall remove the lungs from the lung-sick patients, and likewise take out the brain, and will substitute for them the liver of a steer. Mankind will be so strong from this that they can kill a thousand steers; I cultivate the whole earth and make it fruitful." All this he effects with "sparks." (In Hungarian, he uses the correct word "szikra," but says more often instead of this, a self-coined word, "pika.") Later he says: "Men obtain after coitus a hundred million children. We grow daily; in a year we shall be two thousand meters long, and the penis will be one hundred meters long. The mouth will be so large that one can swallow up the whole world. The swine which remain in the sea (after one has dried it up), come to the slaughtering-bench. The bourgeoisie will look surprised if I condemn them to obtain only a plate of porridge and bread to eat."

In March he says: "With the sparks one can sow the earth in a second. All men must have sexual intercourse with their parents; that does not do any harm. To-morrow there will be an official notice in the newspaper that there will be no more physicians, because no more diseases exist, and it is a matter of course that every woman must have sexual intercourse; but with the sparks one can make them again into virgins; the father should have intercourse with his daughter; that is the natural thing to do—because it is one's own blood."

Later he says, on the same topic: "I too copulate with my daughter; with her it is entirely legitimate, because one becomes infected in a brothel. This is one's own blood; mixed blood causes cholera. I maintain that that is the legitimate thing, because when I was a one-year-old child I had intercourse with all the queens in Vienna." After six months in the hospital, his strength becomes ever more productive and infinite. First he believes he has earned wealth with his flute playing. Soon afterward he is the absolute president and reformer of the world. Later he becomes the Creator

of the World. For this purpose he carries out a strange procedure. He huddles up under the covers, places both hands under the armpits in such a way that the palms come to lie on his chest, makes rhythmic rubbing motions on his chest, and sings while doing so—self-composed songs, which often are senseless, and most frequently produce the impression of “Gstanzeln” (impromptu songs). Thus he “works” for hours at a time, and if one addresses him, his sweat-covered face betrays a certain satisfaction and joy while he gives the information that he has just now created millions of cigarettes, tobacco, “gulyás,” bacon, printers’ offices, etc. He explains: “I have sung a song, that all printing presses should go to a certain place; after an artificial coitus I grasp myself here on the two nipples, and rub, and then come the ham, bacon, meat, parlor stews (salongulyás’), coal.”

This procedure he named by the word, “abálni,” in English “cooking.” (This word is rarely used in Hungarian and sounds much like another word, “zabálni”—“feeding”). Later he says: “Children will not be born. The child comes from the ‘Aba’—(‘Abgekochtem’—from what is boiled) that I make. If I sing the Lorelei, then a child falls down. “Please pay attention” (murmurs to himself and rubs his chest); “now Adam and Eve have come out with all children, men, who never will die, because they are not made of clay. Those that were born do not live eternally. But I have fixed it up that man never dies.”

At about this time, in August, he comes with a very remarkable communication: “I have been here since eternity. I have always lived well. I have always been King in the World, and when I fell down from heaven, there were 90 millions, 69 thousand from 13 to 1, and from 1 to 13 kinds of tobacco come together”—“on account of the shower, I was left behind here from a balloon, because I bought a roastbeef. I remained for this reason: I must learn the type-setter’s trade; I am the most magnificent type-setter.” He points out a bump on the top of his head; “it is a sign, he says, that he hit his head there on a rock when he fell upon the earth.” Since this communication, he occupies himself mainly in acts of producing and animating men. In December he tells the following: “Yes, I have always lived; once I fell from Heaven—They wished to murder me, because I was a Socialist, and once my mother hid me in herself in the form of a cigarette. This penetrated her abdomen. I was cooked in my mother for 3900 years”—“When I came to the world, I was 32 years old, then I fell out of her.”

The patient repeats this idea persistently with but incidental variations. At one time he says that there, "where he fell down, a range of rocky mountains sprang up out of his mind." Another time: "There was a great rain, and on account of it, I fell from Heaven; I was the First, and at once icebergs arose." Another time he says, "since he fell from Heaven, the whole world pays tribute to him, and sends him food"—"because there was a great anti-Semitic pogrom, and I suppressed it in the year of 1964, by military force; my mother put me in her vulva; I was once so little, like a cigarette, French roll (Kepfel), roll, worm." Another time: "My mother was worried about me; she made beans and noodles from me; as poppy noodles she ate me, and so I came into her belly—once she lifted something heavy and so I had the good luck to fall out."

The patient has been in the hospital more than a year. He repeats in similar fashion these as well as various other demented ideas. We will report some more items of interest later on. The patient became gradually weaker physically. The somatic examination confirms the psychiatric diagnosis of this case as general paresis; Argyll-Robertson pupils; slight speech disturbances; Wassermann + + + were recorded.

The psychiatrist is apt to "diagnose" paresis so soon as he hears the typical ideas of grandeur. Once the diagnosis of paresis is made, one concerns himself no longer with the "stuff and nonsense," which the patient produces in his talk and actions.

"The interest of the psychiatrist is finished as a rule," says Freud, "if he has formed an opinion of the delusional activities and their expression in the behavior of the patient; the amazement of the psychiatrist is not the beginning of his understanding." We had already experienced something similar in the case of hysteria, before Breuer and Freud advanced their doctrines. The same is true in dementia precox. Since then we know that investigators have certainly neglected most favorable opportunities to obtain an entrance into the depths of the psyche through lack of regard for the psychic symptomatology. If the observer should pay the same attention to the statements of the paretic, as they do to those of the hysteric or the paraphrenic, for example, the possibilities of finding "intelligible relations" would be obvious.

We will investigate whether dementia, loss of memory, grandiose ideas, statements of numbers, appear arbitrarily, "as a mere coincidence," in the psychic inventory of the patient; or whether a definite

determinism in the sense of the psychoanalytic psychopathology is present.<sup>21</sup>

We have indicated that the *numbers* which paretics state are capable of being interpreted. The interpretation of how *numbers* occur to the patient's mind cannot of course be made the subject of a systematic psychoanalytic investigation, but perhaps in spite of this we shall be able to arrive at many a conclusion.<sup>22</sup>

This the more, since the impression is often false that the paretic repeats the numbers arbitrarily. As a matter of fact, it is a question usually not of single numeric suggestions, but of repetitions. There are paretics who, sometimes for many months, state their age falsely. Let us first consider those *numbers* to which the patients in their grandiose ideas or otherwise give an unmistakable preference. Thus an engineer tells over and over that he will build a railroad track of 500 kilometers; later he states that the cannon, with the ball of which he will fly to Mars, has a diameter of 50 centimeters, and that he will reach Mars in 15 seconds. If we consider these data as "*perseverations*," then we must assume an innervation duration extending over many months, since the same patient, in an examination four months later, speaks continuously of the fact that he is buying his fiancée 5 electric flatirons. "Perseveration" is, as we know, only a word, which leaves open the question of a more precise definition of the idea. A soldier, formerly a peasant, tells that he brought twelve Serbian kings out of Serbia, attended the "gymnasium" twelve years, and has twelve fine children. A physician speaks of 17,000 cases, which he had treated, then that a 17-18 year old vagabond had attacked him, and in another connection, that a colleague, when giving him an injection, had inserted the needle 7-8 times. Later he says that he was suckled for 18 months, and that in his 8th month he was already skipping about. The numbers three, six, nine enjoy

<sup>21</sup> Psychoanalytische Bemerkungen über einem autobiographisch beschriebenen Fall von Paranoia. Freud: Samml. kl. Schriften, III, Folge.

<sup>22</sup> I know of only one work in the literature which touches on this question: Förster-Gregor: Ueber die Zusammenhänge der psychischen Funktionen bei der progressiven Paralyse (Monatschr. f. Psych. u. Neur., 27): "In the literature may be found expletive terms which are expressions in the comparative or superlative. . . . Also indications of grandiose ideas at least apparently exist. Thus a patient says: 'In order to lend the necessary gold [Geld].' A paretic reading the sentence, 'His wife fell ill, and he had no one to nurse her,' reads three times instead of the word 'nurse' (pflegen), the phrase, 'to bury her' (beerdigen). (Probably one case among many, which demands interpretations. Hollós)."



special preference with very many patients—more rarely, ten and five. We know what rôles these numbers, especially three, six, nine play in the analysis of neuroses, we also know somewhat of the significance of the sacred numbers in mythology. Naturally many paretics prefer those numbers which even in a normal state of health are retained more easily, and with which one can figure more easily. But aside from this factor, also an affective factor, *i.e.*, one of a purely psychic nature, seems to enter into the selection of the numbers fixed for perseveration. The patient, whose case we have given in detail, said at various periods that he lived 3 million 699 years, and again at one time that 3 million 695 radishes are in him. Then again he said that he was 39 years in his mother. On a much earlier occasion he said: "I was 3990 years in my mother." He relates, furthermore, that 3 years after he fell out of her, his reason returned to him. Another tells that for 30 years God sent men from heaven. On another occasion he tells again that God sent down 30 men and 30 women. A patient tells that he has 600,000 hectoliters of three-year-old wine, and more than 3000 cows. In another connection he says that many popes are in him, besides 6 King Matthews, and 3 Maria Theresa's. A sick physician says that he has received 6 doses of neosalvarsan, and 160 doses of embarin and that he has founded a newspaper, of which 6 million copies are to appear daily.

We now wish to point out those elements in the delusional formations of our type-setter which betray a relation with actual experiences. We find on admission of the patient, shortly after he had fallen ill, that almost all of his conceptions stand in the very closest relations to actual events. His grandiose idea still contents itself with playing on the electric flute, whereby he will earn 4000 kronen daily. Then he buys his sack of food, chocolate, sardines, cheese, butter, etc.—then feeding begins. Also he wants to cure diseases of the lung. (Let us recall the poverty of the whole family, furthermore, the fact that he was apprenticed as a twelve-year-old boy, and the privation of later years, must be attributed chiefly to this disease, which deprived him of the support of his father, and later of an older sister.) He wishes to cure infectious diseases. To become infected means in his vernacular, to acquire lues. He becomes infected in his 33rd year, and at that time that must have made a strong impression on him. He even heals psychic disorders; presumably a reference to the fact that this disease takes a not unjustifiably large place in his circle of conceptions, and that it therefore betrays a sort of concealed insight into the nature of his disease. Another parietic,



who has only one tooth in the cavity of his mouth, boasts of having several rows of immense teeth. Another, whose mother died early of tuberculosis, and who himself had catarrh of the apex of the lung, is founding lung sanatoria for the whole world. He compensates for the actual loss of potency by grandiose ideas of the greatest potency; he has a gigantic penis; later he says he can have intercourse with all the women of the world at one time. A notary 38 years old, expresses a similar idea: he can have coitus twenty times an hour; he will beget so many children that the population of Hungary will rise to 500 million. Another will ask the sultan for beautiful wives, and already has carloads full of children.

Many paretics assert that in their new system of the world, children would not be born from mothers. Our first mentioned patient says that from now on, he alone produces children, and that women no longer will become pregnant. Another paretic tells that from now on the Blessed Virgin sends children ready-made into the world; pregnancy exists no more. A paretic engineer is of the opinion that in the future the sperm will be injected artificially into women, in order to fertilize them systematically. In this connection the various birth phantasies of patients suffering from dementia precox may be recalled. Thus a schizophrenic once said to me that men originate not through coitus, but that a secret society makes many little children out of the bodies of deceased adults. We explain these and similar birth phantasies in neurotics as products of displacement, which concern especially painful ideas of genital processes. It is not difficult to assume further that in paretics, the suspicion of their own impotence and the displacement of this insight leads to the creation of phantasies of begetting in an extragenital manner. A paretic sergeant gives clear information about this. He denies that from now on children will come into the world at all, since, as he says, he has already performed coitus with everyone in the world ["die welt bereits 'abgeschossen, abgevögelt' hat"], and everybody will live eternally. It is therefore superfluous that more people should come into the world. At the same time, however, he says occasionally: "I believe that it is this way, that people can make no more children, because God has so ordained it." This is like a generalization of his own impotence, which is thereby deprived of its painful affect. (This statement sounds like the joke in which an old and impotent man, who happens to be the witness of an embrace, asks whether this foolishness still exists.) This first-mentioned paretic, among other things, founds a Socialist state, in which his

spirit of revenge finds expression against the bourgeoisie. We see from all of this that the first part of the symptom formation, the top layer, represents the sum of frank wish-fulfilment phantasies, built up according to an infantile pattern, in which distress, hunger, sorrow, sickness, the fear of being despised and persecuted, are metamorphosed into riches, health, power, honor, and above all in the gratification of much eating and drinking.

Just as this communistic worker founded even in his sickness a communistic world, in the same manner many nationally minded paretics reestablish the integrity of Hungary. One of them says that in Rumania a revolution has broken out, and the district of Siebenbürgen has again united with Hungary. Another relates that he is the king of Rumania and gives everything back to Hungary. A third dedicates a work to his friend, Kaiser Wilhelm, who has ascended the throne, and gives back to Hungary its old boundaries. Another denies summarily that parts of Hungary were taken away; on the contrary, it is now the greatest and most powerful land.

Often the anamnestic material shows us the psychic sources of the paretic wish-fulfilment phantasies. A patient, a physician by profession, who tells many stories, and, as he liked to do even in good health, brags about himself, repeatedly tells the following story: "I was in a hospital on the battlefield, as subordinate physician ["Sekundararzt"]. In the same hospital there was also a surgeon, a superior officer, who treated me very meanly. Shortly afterwards I became the chief physician of the hospital and I revenged myself on him. I assigned him the service of attendant, anesthetized him, and cut through his right nervus brachialis, so that he became crippled, and could operate no more." As a matter of fact the patient had many conflicts with colleagues and surgeons, and other similar experiences on the battlefield (he was drafted into service as a subordinate officer, although he was a well known specialist and professor). It is not difficult to suppose with his impetuous nature, that he must already have pictured himself in a day dream as the one who cut the brachialis of his chief, and so rendered him incapable of operating, and now in his illness, the preformed phantasies are turned to good account.

Fragments from reading appear as recent elements in delusions. Thus a patient with some insight, during a remission relates that he had taken the paretic idea of a tunnel between Europe and America from Kellerman's novel, in which he utilizes even the "time machine" of Wells.

The delusional ideas here mentioned correspond to the unconcealed wish dreams of children. "The dreams of little children," says Freud,<sup>23</sup> "are frequently simple wish fulfilments. They present no riddle to solve, but are of course invaluable proof that the dream essentially represents wish fulfilment." The author of this section had the opportunity very often to observe such infantile dreams of children as well as of adults who were prisoners of war. The significance of these revolved for the most part about a feast, in which the prisoner of war sat at the table in his home, had plenty of the best food before him, and the people celebrated peace. Just this similarity in the factor of wish fulfilment forces the psychoanalyst to conceive of delusion and dreams as various outer expressions of the same wish-fulfilling tendency. Moreover, the works of Griesinger (1871-87) have already revealed with great clarity that wish fulfilment is a kind of conception common both to dream and psychosis.

"My own studies have taught me," Freud<sup>24</sup> continues on this theme, "that here is to be found the key to a psychological theory of the dream and of the psychosis."

We know that dream formation is rendered possible only through the sleeping state, in which the endopsychic censorship is reduced, and the sensory end of the psychic apparatus is closed. This prerequisite to the exclusion of sensory stimuli is not present in paresis, especially not in the psychoses. The paretic generally perceives impressions of the outer world quite well. Although certain disorders of perception can be demonstrated at an early stage, there can be no discussion of an exclusion of the outer world. The fact that the delusions are adhered to in spite of the actual, contradictory impressions from without, can be explained only by an infantile regression of the critical faculty.

In the first mentioned case, the patient constantly repeats that he is thirty-three years old, although he claims, on the other hand, that he has always lived, and will live forever. How does it happen that the patient, in spite of his immortality, always returns to the assertion that he is thirty-three years old? The explanation for this we owe to another patient, a deeply introverted precox, who never speaks spontaneously, but on being questioned, always states his age as twenty-four instead of thirty-four years. He is well oriented for time, writes on request the current year, 1920, and below that, the year

<sup>23</sup> *Traumdeutung*, S. 69.

<sup>24</sup> *Ibid.*, S. 69.

he was born, 1886, subtracts correctly, and even writes down the result as thirty-four; but if he is asked his age again after that, he still repeats that he is twenty-four years old. The experiment was tried again after nearly a whole year, with the same result. This stubborn persistence gains an interesting illumination from the fact that the patient fell sick in his twenty-fourth year.

Another patient, a paraphrenic, who has been in the asylum since 1895, and on admission was twenty-seven years old, says in 1920 that he is twenty-nine years old. However, in doing so he corrects the date of the year by stating 1897 in place of 1920. Thus to him, the twenty-five years which he has passed in the asylum have remained "non arrivé," except for two years; to him the world seems to have aged, but he himself to have stood still from the date of his illness.

I could mention also a third similar case. The fact remains the same with all three, namely, that their age comes to a stop in that year in which they fell sick or were brought to the asylum.

This suspension of the passage of time through fixation to an important date or to one of misfortune, is, moreover, not unknown in other connections in life. We know forms of speech, which contain exaggerations of such a kind. One often says there was such and such an occurrence in which the "clock must have stood still," or "the sun must stand still in the heavens," or "this moment will never end." Even the history of the world has brought, in its steady passage, the reckoning of time to a standstill after important events, by beginning anew after the founding of the state of Rome, after the first Olympiad, after the birth of Christ. The train of years before the birth of Christ was not continued; time was concluded; it remained standing, as it were. Birthdays are clung to and celebrated just as are days of death. Man remains held to the days which brought greater affect, pain or pleasure. Why this happens, why the precox patient directs his interests not only away from the outer world, but also from a definite point in time reckoning, we shall not pursue further just now. But we can state that "perseveration" of the number of years given as the life age, can be explained psychologically even in paresis, and need not be set aside simply as an intellectual disorder. We know, for instance, that the paretic of whom we are writing fell sick with lues sixteen years ago, that is, in his thirty-third year. Whether this factor has importance, as in the precox cases mentioned above, we cannot decide just now. But since I found still other cases of paresis, in which these constantly

incorrect statements of age corresponded to the date of acquiring lues, I cannot avoid the conjecture that the date of this sickness was actually fixed by that age. A forty-eight-year-old prison warden told me that he had acquired lues in his thirtieth year. Later, on being asked the date we now write, he said: "Please just tell me, I don't know. I have very much to do; I must put the whole world in order." Then later he said: "Now we write 1902." If he is asked pointblank how old he is, he always says: "Thirty years, I am thirty years old. Everyone is thirty years old, also you gentlemen. I have asked that life be everlasting. Every man shall live eternally, everyone is thirty years old. No one has died, for I have locked up the world. No one becomes older than thirty years."

By chance there came to my attention an old patient's history in which the recording physician wrote verbatim as follows concerning the examination of the patient, a forty-one-year-old paralytic merchant: "He says that he had chancre in his thirty-first year. And neither to-day is he any older than thirty-one. This he constantly repeats."

Extraordinary, though not so conclusive, are those cases in which the patients do not cease asserting a false age, and in which this fixed, false age is always the correct one minus ten to fifteen years. How can this adherence be explained by the facts of acquiring lues?

Syphilis is very widespread; some people are terribly afraid of it. Yet when they are informed of being actually infected they are surprised and shocked. So strong is this shock that its after-effects will continue a long time. Before the patient, who up to this time has been undisturbed in his feeling of health, there opens up a dark, calamitous perspective. Since the circulation of the knowledge of the "metaluetic" nature of tabes and paralysis, this shock has become still more intensified. One may readily assume that falling ill of a disease, which so reduces the value of the personality as syphilis does, means a profound shattering of the ego-sense. Already the primary symptom—ulceration of the genital—is apt to draw the entire ego into sympathetic suffering. It is in keeping with this, that, according to Ferenczi,<sup>25</sup> profound disorders may follow the outbreak of the disease or the diseased state of the genitalia, in which case the idea of threatened impotence also can be operative.

In the case of the parietic type-setter, the patient gave spontaneously on admission the information that he had acquired lues

<sup>25</sup> Ferenczi. *Hysterie und Pathoneurosen*. Intern. Ps. Bibl., Nr. 2.



sixteen years ago. Later on, when the grandiose ideas began to flourish, he commenced speaking of his "immortality" and his unchanging age of thirty-three years. But at the same time he began to deny lues altogether, or to shift it onto others. First he said that not he, but his son, had lues. Later he said: "I have not incurred syphilis, but my successor; he has then crept into me, and thus was cured." For the fact that, in such a shifting upon the child, the symbolic significance of the penis could attain expression, countless dream interpretations and analyses of neuroses furnish proof. In a later connection he said: "I have not had syphilis, but my companion, Michael Tohn (his own name!), who crept into me—the scoundrel—who played a part inside of me." (Is he then outside?) "Yes, I have 'infected him out'." A paretic senatorial judge denies that he has had lues, but speaks particularly of the fact that he has eruptions on his body, through which small bugs creep in, influence him, irritate him, and call forth in him marvelous capacities. He asks the physician continually to remove these bugs by operation. In one connection he says: "The bugs are like a swarm of bees, and work wonders. They are really like small fairies." He draws the cover over him, murmurs obscene words to himself, says the bugs are all prostitutes, who were multiplying like bees. He has small sores on various parts of his body, and when we observe these, he says: "Here are the plagues. There are almost no more bugs there, rather uric acid deposits. These sores I consider to be a chancre." But he corrects himself quickly: "A soft chancre, I have had a soft chancre, but never lues. The bugs are bacilli of the chancre and gonorrhea." In a paretic, a twenty-nine-year-old married merchant, the psychic illness broke out suddenly as an attack of extreme nervousness with loss of consciousness and convulsions. It was a typical "paretic attack." After the attack he was delirious for almost two weeks. He said continuously: "I don't know where I am; please, Professor, examine my mind thoroughly; am I normal or not, because my case is a miracle. Or have you already heard the whole story? Yes, they have married me to someone; if I was not normal, I wouldn't have been permitted to do this." . . . (Are you married?) . . . "I don't know. I think not. There's a trick somehow. . . . Tell me, please, the law doesn't permit anyone in an abnormal condition to marry?" (To the question whether he knows Anna B—— [his wife], he replies: "I don't know her, I don't know.") But once he said spontaneously that he had lues, and that he didn't wish to marry, "until his blood is pure." After a few

days he says: "I am entirely cured. I am sorry that I married and have a child. I ask the pardon of everyone." Still later in an excited moment he says: "Doctor, I can't stand it, please give me potassium cyanide or a revolver; tell me, is it just that a man with negative blood should suffer so? I am guiltless as a new-born child." . . . "I know the head physician. They examined my blood before I married. My blood was negative; I had the right to marry, had I not? Have I made my wife unhappy?"

From these fragments, one can infer the strong fears and doubts which the patient had while still in a healthy frame of mind, namely, whether he, as a syphilitic, should have been permitted to marry. (Later the wife of the patient confirmed the fact that he had had lues eight years ago, that during the year and a half of married life he lived with great restraint, and very often consulted a physician without reason.)

One can sometimes observe with paretics in an advanced stage, that they neither speak of their lues spontaneously, nor wish to know anything of it. A classic example of this fact is given by a forty-six-year-old unmarried merchant from Siebenbürgen, who, on account of his extraordinary repression technique will be discussed further. His speech is dysarthric, his talk is often interrupted, slips of speech and forgetfulness sometimes disturb the course of thought, but one can follow in spite of all this. On the whole, he gives the impression, which one usually designates as "intellectually completely deteriorated," ["verblödet"]—"rendered demented." He is asked whether he once had syphilis. (Actually he had it twelve years ago.) The patient, who previously appeared always happy, smiling, affable, becomes rather red in the face, and says indignantly. "No— (pause). What is that? (Pause.) A disease? Well, has the Kaiser had syphilis?" (Laughs arrogantly. Scarcely notices the new question in his embarrassment, but continues in an increasingly excited manner.) "But that is no disease at all. I have never heard of that . . . not even as emperor. What is syphilis anyway? A disease? I don't know anything about it." (Somewhat relieved.) "You don't know anything about it either, you are just talking that way; I know nothing about it." (In a somewhat appeasing manner, moved.) "You don't know anything about it either, do you?" (Smiles.) "Do you? You don't mean it?" (Is silent awhile, stares before him, and sighs at length.)

*(To be continued)*

## ABSTRACTS

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ABSTRACTED BY SMITH ELY JELLIFFE

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1. FREUD, S. *Neurotic Mechanisms in Jealousy, Paranoia, and Homosexuality*.—Jealousy is one of those affective states, like grief, that may be described as normal. If anyone appears to be without it, the inference is justified that it has undergone severe repression and consequently plays all the greater part in the unconscious mental life. The instances of abnormally intense jealousy met with in analytic work reveal themselves as constructed of three layers. These are here described as (1) competitive or normal jealousy, (2) projected, and (3) delusional jealousy.

Freud says regarding normal or competitive jealousy it is essentially compounded of grief (the pain caused by the thought of losing the loved object), and the narcissistic wound. Further of feelings of enmity against the successful rival and of a variable amount of self-criticism which tries to hold the person himself accountable for his loss. Although within the range of "normal" this jealousy is not rational for it has its deeply rooted unconscious components and shows early inadequacies in the evolution of the Oedipus situation. Freud points out that this jealousy not infrequently is experienced bisexually; here early homoerotic components are concerned.

The second or projected type of jealousy is derived in both men and women either from their actual unfaithfulness or from repressed impulses toward such. Marriage fidelity is maintained, for the most, in the face of continual temptation. Anyone who denies this in himself seeks relief by projection. He also absolves his conscience by making his partner the guilty one in consciousness. She, or he, is not much better than the

jealous person. The social conventions permit a certain amount of flirtatiousness to thus handle this tendency and the desire (floating libido) which would go out to the new object is gratified by a kind of turning back to the object already possessed. The jealous person, however, is not tolerant of this conventional tolerance. He wants to make an issue on the "flirtation" and refuses to see it, in its usual aspects, as a safeguard against actual infidelity. This type of projected jealousy is amenable to treatment, but shades over imperceptibly into the true delusional type of jealousy. Here also are unfaithful impulses under strong repression, but the object of the libidinous tendencies is homosexual. Paranoid forms show this type of delusional jealousy. The formula says "indeed I do not love him," *i.e.*, have homoerotic wishes "she loves him." Hence the patient becomes jealous of her and this jealousy, writes Freud, shows itself in all of the layers described.

In his second paragraph on Paranoia, Freud writes that in an intensive study of two paranoiacs he has learned some new things. These may alter earlier dogmatic positions taken regarding the inapplicability of analytic investigation to this general type. His first case was a youngish man with a fuller developed paranoia of jealousy, the object of which was his impeccably faithful wife. When seen a long period of delusional possession lay behind him, but at this time he was subject to clearly defined attacks which lasted for several days and, curiously enough, regularly appeared on the day following intercourse which was stated to be satisfying to both. "The inference is justified that after every satiation of the heterosexual libido, the homosexual component, likewise stimulated, forced for itself an outlet in the attack of jealousy."

The material upon which the jealousy fed itself consisted of the most minor forms of contact—it even extended to interpretations of her "unconscious" activities concerning the interpretations of which he was "always in the right." It is well known that the usual persecutory paranoiacs show this mechanism in a striking manner. Their "delusions of reference" take up the smallest details of what other people are doing with reference to their feelings about them. The jealous husband patient perceives his wife's unfaithfulness instead of his own; by becoming conscious of hers and magnifying it enormously he succeeds in keeping unconscious his own. The enmity which the persecuted paranoiac sees in others is the reflection of his own hostile impulses against them. Here for the paranoiac as for the jealous patient the defense in both instances is against the homosexual component. Freud found this patient's dream material to contain some interesting features, especially those occurring within the period influenced by the delusional material. In these the delusional material had vanished. Homosexual tendencies slightly disguised were characteristic. This trend existed in rather primitive form as the patient had made no friendships and developed no social interests. His delusion might reasonably be regarded as his first bit of previously

neglected homosexual adjustment. An inferior father and an early homosexual trauma had forced this component into repression and prevented its sublimation. He was mother's favorite and often had so-called normal jealousy situations with reference to her. Obsessive ideas relative to his wife's virginity were other indications of the mother fixation. At first he was free from jealousy. He then had an affair of some duration which was terminated under suspicion when the projected jealousy ideas came through thus assuaging his own self-reproach. Homosexual impulses, directed towards the wife's father, then completed the development of the jealousy paranoia.

A second case whose diagnosis only appeared on analysis showed a striking father ambivalence. Rebellious on the one hand and an abject son, with such an attachment to his father's memory that he could not get any joy from women. With men he was suspicious but a keen intellect rationalized this attitude. From this patient Freud states he learned that classical ideas of persecution may be present without finding belief or acceptance. They flashed up but were scoffed at or deemed unimportant. This may occur, he writes, in many cases of paranoia. The apparently new delusional outcroppings may have existed in this form before the outbreak of the disease as ordinarily interpreted. The quantum of cathexis now becomes important. (The *condensor capacity* of the symbol has been the reviewer's phrase to express this same situation. See the Symbol as an Energy Condensor, JI. N. & M. D., Dec. 1919.) This overinvestment of the interpretation of the unconscious behavior of others, in the first case, also illustrates the importance of this quantitative factor, which has been known for some time in the hysterical reaction, for instance, where the sick phantasies can be tolerated alongside of the normal life and only when the change in libido direction overloads them—hypercathexis—does the conflict arise which causes the symptom formation.

These two patients showed interesting contrasts in the dream material. The first showed no delusion formations, the second contained a number of persecutory features, forerunners of the substitutive developments of the delusional ideas. The pursuer, a bull or other wild animal, was readily recognizable as the father. One dream Freud characterizes as a characteristic paranoiac transference dream. In it Freud was shaving in front of the patient. From the scent of the soap he realized that Freud was using the same soap as his father had used. This procedure was interpreted, by the patient, as an effort to induce in him a father transference on to Freud.

The author now takes up an interesting point with reference to dream formation. Such is distinguished from waking thought in that for their content they can draw from material which cannot emerge into waking thought. They are, further, a form of thinking, a transformation of pre-conscious thought material by the dream work and the conditions. The



conscious terminology of the neurosis is not applicable to repressed material. When the first patient was delusional, his dreams were "normal." Those of the other were paranoid in content while he treated his delusional ideas with contempt.

Even though a somatic factor may be granted for a homosexual the psychical structure is none the less capable of analysis. The usual process is that the young man, some years after puberty, turns from a previously marked mother fixation, identifies himself with his mother and looks about for love objects in which he can rediscover himself, and whom he wishes to love as his mother loved him. One of the conditions of this early stage is that the object must be of the same age as he himself was when the change took place. The various steps in the formation are of interest. The first mother fixation depreciates other women. This gives rise to the identification and permits being true to his first love. This then permits the preference towards the narcissistic self and the greater ease in obtaining erotic satisfactions than from the opposite sex. Behind this there lies a highly dynamic factor: *i.e.*, "the high value set upon the male organ and the inability to tolerate its absence in a love object." Depreciation, aversion, even horror of the woman are usually derived from the early discovery that women lack a penis. Correlated with this excessive regard or fear for the father may be another determiner for the homosexuality. The last two are bound together in the castration complex. Thus in the psychical etiology of homosexuality these are found, mother attachment, narcissism and the castration fear (not specific) which when added to by some homosexual seduction bring about the premature fixation and the passive rôle already possibly aided by the inferior gonadal system. The incompleteness of this formula Freud says has always been felt. A new determiner is presented—whether it relates to the extreme, manifest and exclusive types of homosexuality is not yet apparent. Intense brother (and sister), chiefly older brother, rivalries are frequently observed in analytic study. The mother complex factor is evident. Later these rivals become the first homosexual objects. The contrast with the paranoid mechanism in which the early loved object becomes the later hated persecutor here shows the early rival as the later love object. It also represents an exaggeration of the process, which Freud has developed in his "Massenpsychologie," as leading to the birth of the social instinct in the individual. Jealous and hostile feelings cannot achieve gratification, personal affectionate and social identification-feelings arise as reaction-formations against the repressed aggressive impulses. This new mechanism in the homosexual object-choice, its origin in rivalry which has been overcome and in aggressive impulses which have become repressed, is often combined with the typical condition known to us.

2. ALEXANDER, F. *Castration Complex in Character Formation.*—In analytic therapy it is well known that new transitory symptoms often

arise. These, like laboratory experiments, offer favorable opportunity to gain light upon the dynamics of symptom formation in general. Ferenczi referred these new symptoms to resistances to uncovering repressed material which the analytic therapy was threatening to uncover and which being driven from old combinations sought like a sort of "puss in the corner" to get to another state of equilibrium. The analysis of the "neurotic character" individual offers many chances for the study of this new material formation. These impulsive, compulsive, temperamental, flighty people, who, while not tagable with a diagnosis, make all kinds of blunders in living. Their life, so to speak, is their neurosis. In the neurotic person the symptoms are more of a Sinbad's load which in the carrying preserves the personality from the harmful trends which freedom from repression of the unconscious material would entail. The neurotic and psychotic symptoms have teleological value. Even the paranoiac system corresponds to a healing with disablement. [See Jelliffe in "A Study of the Origin, Development and Transformation of the Paranoia Concept," Medical Record, April 15, 1913.]

In many neuroses such a stable system is not reached, phobias, obsessions augment and life may become intolerable. The neurotic character, however, stopping short of symptom formation, finds outlets in a vast variety of unreasonable activities, only partly influenced by consciousness and using no one of the neurotic mechanisms *per se*. The libido gets over even if many others are bowled over—thus the illness may be avoided. A certain section, certain impulse ridden criminal types—within as well as without the law—suffer from a deficiency of these defense reactions. Others, quite as definitely are driven to injure themselves perpetually and thus avoid the neurosis *because* through the senseless self-injuries they replace the symbolic overcompensations (self-punishments) of the obsessional by real ones, and in this way keep their oversensitive consciences clear. If they cannot get what they are after they develop a neurosis. Analytic experience shows this: The usual fate of this type is suicide. The unconscious remains victorious in spite of all that one can do. Every neurotic character contains within it the germ of a particular type of neurosis which must break out if any deprivation of the satisfaction in reality of the neurotic tendency ensues. (How many steady citizens having accumulated their pile after a long life of *compulsive* activities, develop definite neuroses when they retire.) The curtailment may result from external or from internal events. The latter mode not infrequently is seen in an analytic treatment. The previously enjoyed experiences are renounced when the meaning becomes conscious; now the transitory symptom (latent neurosis) arises. Its severity will depend on the latent factors and viewed in the light of the transference—resistance situation—"a new revised edition of an old disease"—it represents a last (or renewed) attempt of the repressed tendencies to find a discharge in the form of action. Dynamically considered, every "transitory symptom" is

merely an expression of the fact that a neurotic attachment has been loosened so quickly that it is not possible for the cathexis which has been set free to work itself out in transference manifestations; that is, by resolving the symptoms one takes from the patient more satisfaction than can at the moment be made good to him in the transference or still less in reality. In treating abnormal characters we destroy, not symptoms, but real or almost real satisfactions: the tension caused by the difference between the real satisfaction and the transference satisfaction is too great, and so there arise transitory symptoms, or even a transitory neurosis, as by-products or also as transition stages.

Alexander very ingeniously illustrates these principles in analytic work and first calls attention to character formation trends and specially what influence the castration complex has upon character formation. Character traits he first describes as certain stereotyped attitudes in life. Neurotic characters are those who show such throughout their lives, at the most decisive moments, and most important turning points. Such stereotypies may be regarded in the light of efforts at solving a conflict which has arisen on the basis of some insuperable experience. The analytic readjustment comes about in the realigning of this old experience which is being compulsively reiterated in some symbolic form.

In an analysis presented Alexander cleverly outlines transitory replacement of such impulse ridden conduct by conversion (hysterical) and paranoid symptoms. Some time was taken in dispersing the amnesia covering the first six or seven years of the patient's life. When this was done the chief outlines of the impulse-ridden system which gave the coloring to his entire character appeared. Marital difficulty was the primary reason for consultation. He began to feel that his wife had married him solely for money. He treated her, unconsciously, as a prostitute—loaded her with presents, and only demanded intercourse, which she, sexually frigid, only granted through the satisfaction of her anal-erotic regression—i.e., hats, and clothes, and other signs of wealthy exhibitionism. This tendency to debase the female object—that gives a woman money—not love, making a prostitute of her, thus splitting the mother Imago—in this case its superior attitude, the wife being a superior person, socially and intellectually—plays a rôle in his fixation upon her, for it prevented his libido to regress to the same anal erotic level as that of the wife's—and it was forced to expression through social contacts—business—and thus took on the features of a disguised (sublimated) homosexuality. The fate of this split-off remnant of the homosexually operating libido came first into the analytic field. His marital difficulties began to be pronounced as the economic upheaval of the Great War impinged upon his social activities. His fortune, which had been considerable, dwindled, and he was reduced to inactivity. The dammed up libido now sought new outlets. His anal erotic component was bearing its full load and new directions were imperative; real affection was apparently blocked. Now

either the "latent neurosis" always just under cover in the "normal" life of a busy man, must come through into a manifest neurosis, or a new love relationship at genital levels must take the pressure from the lower level cravings. This latter alternative had been tried but he could not leave his wife—the reason has been already glimpsed in the Oedipus situation—since his mother fixation prevented him from finding a sublimation at genital levels, no matter where he turned to find love. Analysis must enlarge the love possibilities of the individuals if they are to find satisfactory libido expressions.

The patient was forty at this time and it was hard to begin all over, even if it had not been seen how all his life he had hindered healthy sublimation, injured himself, and rendered much of his energy sterile. These hampering self-injuries show up as a form of stereotyped behavioristic impulse-ridden pattern which the author aptly designates as *passive kleptomania*. His friendships were always instinctively chosen to satisfy this character trait pattern. Friendship and business were closely interwoven and these friends always betrayed him. He more than less insisted on being robbed. Analysis unrolled a long list of such transactions. He called it "fate" and never learned anything from his experiences. His own meticulous overconscientiousness and honorableness—to which in large part his monetary success had been due—was markedly overcompensatory. The early amnesic material showed it to be conditioned as a castration wish in which money-feces-penis was the unconscious formula. His whole career was one of intense devotion (father—son) to the interests of his employers. He slaved for their interests and raised himself to fortune and position, but every new money conquest gave rise to a guilty sensation, which was relieved—unconsciously—by harder work and by losing a part of the money through the passive kleptomantic events. As an anal-erotic overcompensation, this aspect is well documented in analysis, but here the author would connote it more closely with the Oedipus complex and show the interior mechanistic working out of a castration complex. His "parasites" (transference situation) were not haphazardly chosen. They always could be recognized as superior father-substitutes.

Freud has shown that fecal loss may be regarded as an early narcissistic wound—hence may serve as a prototype of castration. The oral nipple loss (Stärcke), well recognized, here has a homolog in primal anal castration (Freud). Early, through nursery training, this fecal loss is compensated for through love tokens. Then the mother situation in the Oedipus complex—incest barrier—introduces, as conscience, an inhibitory factor in the ego system. Early onanistic phantasies emphasize this inhibition and the resultant ego-ideal is introjected to the father, and the castration fear is expected at his hands. Later developments of the father, are the leader and finally the community. The energy of

the libido seeking the regressive mother is deflected toward the ego ideal, identified with father and later community ideals build up later ego structures. These considerations the author states enable one to trace the narcissistically valuable substance, money, as replacing the penis in the castration wish. Thus the patient gave up his money to the superior objects and later with the communistic upheaval he neglected to protect his own fortune as he had done for the fortunes of many of his friends. Even the few personal valuables he saved were stolen from him by a friend. A striking overcompensation was also present in his special acuity in detecting frauds carried out against his employers. Thus when but twenty years old he ferretted out an embezzlement of a fellow employee. When a bribe was offered to compound the felony he denounced the rascal, *but* following this he had a gastric neurosis for a year. He could not eat *solid* food. Analytic revival was followed by a diarrhea. Globus also recurred as it had occurred at the time. The analysis of these "transitory symptoms" picked up still earlier material, namely, schoolboy (nine to ten) stealing activities—pencils, pens, money. He particularly craved a school bag of one of two clever boy mates, both of whom he envied, and who were the only ones from whom he stole.

The author here disgresses a bit and points to certain differences in some male and some female kleptomaniac mechanisms. These latter steal without object transference. The patient stole out of envy of the clever boys—the bigger penis; the women envy the organ itself. Other determiners are undoubtedly present.

To revert to the patient, earlier stealing episodes were uncovered. At five he stole money from his father's pockets. His later unsuccessful repression of the asocial impulse became overcompensatory projection of the other fellow's dishonesty. He resisted with great conflict the many opportunities for bribery, and despatched his inner enemy by his struggles with dishonest customers. Thus his ego-ideal identified himself with the head of the firm—father—the to be regressed component—crooked-customers. Thus through projection and identification both trends were fairly well dealt with. This worked until the embezzlement situation. He delivered the thief, but the entire gastrointestinal canal carried the converted libido. Solid food was an oral representation of the castration wishes, diarrhea prevented a hard (penis) stool. The globus—swallowing the penis. All of these symptoms, as said, recurred in the analysis. When he was about to realize the mechanism of his financial castration, for he then found that he even then was following the stereotyped pattern and his entire finances were again in jeopardy. He now suddenly became suspicious, demanded balance sheets. Thus the paranoid state followed on the analytic dispersal of the hypochondriacal syndrome which had arisen in the analysis out of the character trait insight. Further analysis now of the "new edition" revealed determiners for this paranoid projection. When six, his father died.



He revived the memory of great feeling as he kissed him and threw himself sobbing on the dead body, crying "I will do everything I can to make up for all that I have done against you." The abreaction even was accompanied by an hallucinatory revival of his father's face. The old pattern now seems to resolve itself into the compulsion to pay back the pennies he had taken from his father's vest to any and every father-substitute who crossed his path in life. His character regression became worse—he almost became a paranoiac—made scenes, suspected being on the Bolshevik's black list, a selected victim of a world revolution. He had become aware of the passive change from the active aggression, but as this still remained unanalyzed the anxiety which had been in equilibrium because "he had paid to be able to keep his penis," having lost this, now flowed into the persecutory channel. Further analysis (see page 30 for very interesting details) with much disturbance got at the early constellation of the castration fear. The paranoid ideas gave way, there was no return of the conversion symptoms; his entire character, manner, expression, handwriting, gait, all modified, he started a new business and was successful. The analysis of the dreams in the final stage are too detailed to permit abstraction. The libido development of this case he sums up as follows: (1) The primary, sadistic, active, heterosexual. (Primal crime of incest and castration wishes.) (2) Following this a defense against these asocial impulses by transformation of them into masochistic-passive homosexual, and finally into (3) a defense by displacement and sublimation against the passive homosexual outlet for the libido. The author calls attention to certain analogies here and Freud's conception of the stages of civilization and religious evolutions.

The author now would consider the factors antecedent to the castration wish directed against the father (since biologically the incest wish must anticipate this latter). These he equates somewhat as follows (the evidence offered is too detailed to reproduce): The unconscious castration, birth, incest with, return to the womb. Certain suffocating tensions are correlated with "repetitions of the sensations during the act of birth." The author finally concludes: "I will sum up the essential points of this paper. In the castration complex two self-injuring tendencies met in one stream: on the one hand, the talion punishment for active castration wishes, out of the father conflict; on the other hand, the punishment for incest wishes. Further, in this second source the expectation of castration is only one manifestation of an expectation of a general narcissistic wound. It is the deposit of an ontogenetic experience—that every pleasure has its outcome in loss, in pain.

"The patient's behavior in his marriage now becomes completely comprehensible. His impulsion to give, to pay for every act of intercourse, is a need to give out a substance of narcissistic value and thus

a sublimated anal representation of his castration wish, by which he allays his sense of guilt in regard to coitus. In spite of depreciating her by payment, the wife remains to him the superior being—the mother. He thus behaves exactly as in his youth when he did penance for his incest-phantasies by his blunders, whose double meaning was at once castration and incest, a guilty impulsion to death by water and by suffocation; to birth and the return into the womb.

The castration wish stood as the central point of his whole character-formation and that is why he was such an unusually favorable object in which to study this complex. The analytic solution of it led not merely to a complete change in his social character-traits, but also to a change in his sexual character. This change, too, did not take place without disturbances. The dissolution of the sense of guilt led at first to an unbridled longing for a mother instead of a wife, only later on to be gradually brought into adjustment with reality.

3. SACHS, H. *The Tempest*—This is largely an historical study relative to the date of the publication of this play, its origins, its purposes, and finally a very penetrating inquiry into its artistic sublimation values relative to Shakespeare's fixations upon his younger daughter Judith and the delivery of her libido over to her husband, shortly after which Shakespeare died. It is a most scholarly and fascinating presentation which should be read in the original as no abstract could do it justice.

4. FREUD, ANNA. *Relation of Beating-Phantasies to a Day-Dream*.—Freud's well known paper on a widely found phantasy—A Child Is Being Beaten—is here taken as a foundation for further investigation and amplification. The following paragraph is chosen as a starting point. "In two of my four female cases an artistic superstructure of day dreams, which was of great significance for the life of the person concerned, had grown up over the masochistic phantasy of beating. The function of this superstructure was to make possible the feeling of gratified excitement, even though the onanistic act was abstained from." From a variety of day dreams the present authoress selects one which illustrates this paragraph. This occurred in a fifteen year old girl whose abundant phantasy life had not brought her into conflict with reality. Her beating phantasy began about five to six. Its early content was—"A boy is being beaten by a grown-up person"—later, "Many boys are being beaten by many grown-up persons." The objects and the misdeeds were indeterminate. The phantasy was accompanied by excitement and usually terminated in onanism. The usual sense of guilt found present here also, as Freud has shown, indicates an earlier unconscious form of the phantasy, of which the new statement is a modified substitute. In the unconscious form the "beater" is the father, the beaten the subject herself. Even this form is not primary, the beater is the same, the

father, but the beaten one, is someone else, a brother or sister, but a *rival* for the father's affection. Thus the phantasy gave to the individual all of the father and turned on the rival his wrath. When the later repression takes place, guilt arises, and the object of the punishment is the child herself. The pregenital anal, sadistic phase, makes the beating a symbol of being loved. The third phase has the libidinous excitement, the sense of guilt and the latent content, "My father loves only me." In the present case the sense of guilt was chiefly directed against the masturbatory activity. For years the little girl sought to separate the two components and tried to overcome the "habit." Now began a phase of elaboration of the phantasy to prolong the permitted aspects and to delay the tabooed climax. Institutions, schools, reformatories, complicated rules, were elaborated. The beaters were usually teachers. Much embroidery of the situations was constructed. With the gradual growth of increasing moral standards the whole phantasy was subjected to greater suppression. Self-reproach, pangs of conscience and a short period of depression followed each "climax," which had begun to be preceded by and followed by a sensation of "pain." At about the age of eight to ten a new type of phantasy arose—"nice stories" she called them. They contained pleasurable elements and kind considerate behavior. The figures now were determinate—they were no longer concealed as in the previous "bad" phantasies. These new phantasies became most complex and elaborate. The climax of each situation was accompanied by a strong feeling of pleasure, but there was no auto-erotic act and no sense of guilt. We now had an artistic superstructure which had grown up over the masochistic phantasies of beating. The patient had no idea of the relationship and separated the "nice" from the "ugly" phantasies very definitely. Whereas all individualities were hidden in the "ugly" phantasies, the analysis of the people of the "nice" phantasies brought out a number of significant details. These would discuss, she narrated these "continuous" stories with different plots, different figures, with gusto. One of these was the prototype. This plot apparently was borrowed along about fourteen from a medieval romance found in a boy's story book. She took up the thread, elaborated it and dealt with it as if it were her own. It was later found impossible to dismember the original from her own creation, which in the main was: A medieval knight has for years been at feud with a number of nobles who have leagued together against him. In the course of a battle a noble youth of fifteen (the then age of the patient) is captured by the knight's henchmen. He is taken to the knight's castle and there kept prisoner some time, until at last he regains his freedom. This is used as an outer framework for her day dream, which may be altered at will in its different integers. Two figures remain fairly constant. The noble youth and the harsh and brutal knight. The two characters are worked out in

great detail. The prisoner's fear and fortitude, while undergoing all sorts of violent threats are felt with great excitement, and at the climax when the anger and rage of the torturer are changed into kindness and pity this excitement resolves itself into a feeling of pleasure. These phantasies might occupy a few days or a few weeks in their coming to the denouement. This knight and prisoner day dream on close inspection was a very monotonous type of affair. Strong and weak: misdeed of the weak which puts him at the mercy of the other—the latter's menaces, apprehension—with much prolonged elaboration and final solution by pardon and harmony. This is all there was in all the many elaborate situations in her nice stories and their relation to the beating stories is quite obvious. The solution was altered, reconciliation took the place of beating, otherwise they remained much the same in principle as closer study revealed. Occasionally the two types of stories would be intermingled, the eruption of the beating scene serves as a vehicle to lead up to the onanism which occasionally broke through. The function of the "nice" story as a sublimation of its predecessor is made quite clear.

In a third section the evolution of a continued story is traced. The patient finally wrote down a version of the day dream in which the previous repetition of the single events was abandoned to a longer and more elaborate recital of the event, the climax being achieved gradually. Writing the story was held to be a defense to the overindulgence of the day dream which is a matter of fact did actually fade away. But this is not quite explanatory and the writer concludes that the writer gradually acquired the point of view of the reader—she began to renounce her private pleasure in favor of the impression she could create in others, and she turned from an autistic to a social activity, and thus found her way back from the life of imagination to life in reality.

5. COMMUNICATIONS: *Oberndorf, C. P.* This short paper deals with a compulsive alcoholic and psychically impotent patient who instead of a small phallus had an enormous one. Although he had a superior organ he nevertheless developed a sense of deprivation and of guilt. His alcoholism was episodic, connected with some depression, loneliness and inability to have intercourse. Oberndorf first shows some insufficiencies of the Alderian concept in view of his case. Its further analysis shows up the more frequent mechanisms known to psychoanalysis done in a very clear and intelligible manner.

*Flügel, J. C.*, describes how an affective situation connected primarily with bicycle riding gave rise to inhibitions which prevented the patient from solving a problem in mechanics which contained some of the principles of bicycle wheels and gears. The analysis shows (1) that intellectual "tests" may be considerably disturbed by emotional factors,

(2) such may depend upon very small differences in the test, (3) the emotional factors are not necessarily of a superficial nature, but (4) may be related to deep tendencies only elicitable by analysis.

*Hitschmann, E.* The author calls attention to urethral eroticism as playing an important rôle in obsessional neuroses. The urethral-erotic character has yet to be outlined.

*Jones, E.,* calls attention to an explicit statement of Erasmus Darwin which antedates the much derided observation of Freud concerning fear of death and the distress of the infant in the act of birth.

*Bryan, D.* An interesting slip of the tongue: "I have always been afraid that I might have a cancer or a duodenal *ulster*," made by an impotent Irish doctor, which on analysis, showed that Ulster stood for the constellation of his Oedipus situation and of his homosexual repression as well. Fear resentment to the father—Ulster—duodenal ulcer (ulster) which eats into Ireland (the mother) *i.e.*, sexual intercourse. The homosexual component is that the father—Ulster—duodenal ulcer (ulster) enters into the patient's bowels (anal coitus).

*Stern, A.,* reports an interesting gathering up of material in an analytic hour which was waiting for such a synthesis.

*Spielrein, A.* The auto as a symbol of male power, a short note and dream and vision of falling stars, an analysis of two dreams.

*Seyler, C. A.,* picks out two slips of the tongue occurring in the Icelandic Sagas.

6. Abstracts and Book Reviews and Reports of Societies, including International Society.



## BOOK REVIEWS

**LAW AND FREEDOM IN THE SCHOOL.** By George Albert Coe. University of Chicago Press, 1924. Pp. 133. Price \$1.75. Postage extra.

The writer, who is now of Teachers College, Columbia University, and was formerly with the Glendora Foothills School, Glendora, Cal., has taken as his topic "law as a factor in school projects—natural law, the 'cans and cannots'; common and statute law, the 'musts and must nots'; and moral law, the 'oughts and ought nots.'"

Professor Coe is a convinced advocate of the project method in education. He makes it clear that his selection of law as the subject matter of his book in no sense implies desire to discourage free purposeful activity on the part of pupils.

He discusses in the nine chapters of the essay: the dependence of projects upon law, how natural law both opens and closes doors, the project as the method of nature, natural law and teacher law in the project, the will of the pupil and the will of society, how the young assimilate moral law, moral law and moral creativity in the school, the school and economic law, and the healthy school in a sick society.

The author uses the term, "law," in a broad sense. He says: "We do not stretch the proprieties of language when we speak of the ideal as law, for persistent idealizing marks the striving of humanity as truly as does legislation." He urges teachers to recognize that pupils do form ideals whether with or without the teacher's help, and that ideals represent an actual or possible inner law in projects.

He gives six phases of law as factors in the projects of the young: natural laws, teacher laws, economic laws, common and statute law, moral law and ideals as laws.

He stresses the need of "the discipline of self-restriction as well as the discipline of self-expansion." He speaks feelingly of the failure of parents: "Most parents bring up their children by impulse and guesswork, yet believe they really love their offspring." \* \* \* "If parental affection were wise, it would give the parent no rest until he learned what science has to say as to the nutrition and physical care of the child; as to how habits are formed, and what habits need to be formed or avoided in childhood; how to instruct children of different ages concerning sex; how to coöperate with the day school and the church school in their work of teaching; how to develop self-guidance in the child, and how at last to emancipate him from parental control. If parental affection were wise! What we see in most families is action, often genuinely planned action, based upon the fallacy that what I feel

strongly must be so, especially if I act from affection. The result? Ask any teacher who knows intimately the life of children!"

He pleads for the active furthering of moral evolution, a getting away from the influencing of the young too constantly in the direction of conformity and conventionality, of unquestioning acceptance of the existing order. He has a vision of the new generations bringing a better order in industry, in politics, in religion and in all our social relations.

He believes that an important step will have been taken to bring this to pass, if we apply the project method further than is customary now. He would have children and young people participate in the control of society in all matters within their capacity. He would "place the maximum rather than the minimum of discretion in their hands in real life situations," through projects of self-government, philanthropy, civics, current events studies, historical and biographical studies, and projects related to business and industry, to modes of living and to world friendship.

The book is interesting and well repays the reader for the time spent upon it. The author is outspoken in his criticisms of our present social order, but is not an extremist. He gives no impression of attacking for love of attack, but rather of passing a dispassionate moral judgment upon our community living as he sees it. The essay is written so clearly and directly that it tempts the reviewer in commenting upon it to quote the author's own words at every point.

His optimism regarding youth is refreshing in this day of wailing and lamentation over the ways of modern young people.

E. W. DINWIDDIE.

**SOCIAL CONTROL OF THE FEEBLEMINDED:** A Study of Social Programs and Attitudes in Relation to the Problems of Mental Deficiency. By Stanley P. Davies, Ph.D. New York: The National Committee for Mental Hygiene, 1923. Pp. 222.

The best book on the subject of the feeble-minded that the reviewer has seen in many a day. To be sure it contains no clinical descriptions of the various types of defect, nor in fact are they even mentioned. The subject of feeble-mindedness is considered solely from the social standpoint and the only differentiation that is made is that based upon mental age and the general social adaptability expressed in the broad terms of good and bad.

After stating in chapter I the problems with which the book undertakes to deal, chapter II gives a very excellent historical survey of the early treatment and the period of physiological education. Then chapters III, IV, and V carry us rapidly through the more recent work, particularly that on heredity with the resulting social indictment of the feeble-

minded and the alarmist state of mind that resulted therefrom. This chapter (V) on "The Alarmist Stage" is an excellent contribution to the book and goes a long way towards helping to a sane evaluation of the facts as they are. The period, when the number of the feeble-minded was figured in the millions and their reproductivity was assumed to be normal and such remedies were proposed as the castration, literally, of millions of people, represents a grotesque distortion of facts and perversion of sentiment that is a highly interesting phenomenon in the history of the attitude of the public towards this class. The following chapters deal with the newer aspects of heredity, the problems of social readjustment, a description of the developed plan of procedure as it exists in Waverley and the colony plans at Rome, followed by a consideration of the relation of the feeble-minded problem to the public school. Then finally, chapters on "The Socializing Process" and "The Feeble-minded in the Social Order."

Altogether this is an invaluable summing up of the feeble-minded situation, containing information selected with great wisdom and presented in an orderly and readable manner, interspersed with illuminating comments. It would seem to the reviewer that it is a book that no one interested in the feeble-minded can afford to be without.

WHITE.

PSYCHOLOGY IN THEORY AND APPLICATION. By Horace W. Dresser, Ph.D. New York: Thomas Y. Crowell Co., 1924. Cloth. Pp. 727.

In preparing this book the author has attempted to present in a coördinated way the several divisions and applications of the entire subject of scientific psychology, in order to meet the need which has arisen because of the very rapid advance in knowledge of this special subject and of its allied sciences.

Since psychology or the study of the mind is of general interest, in fact, is of most vital concern to man, this sort of coördination should meet with approval; particularly when it is not approached from a special partisanship point of view. Such a book should be suitable as a guide for teachers and students in general psychology, psychology of education, and in so-called applied psychology where ethics, "social sciences" and industrial relations are considered.

The book has been written in five parts. Part one deals in part with brief general descriptions of the various types of "schools" of psychology, elementary principles, principles of habit formation, affection and emotion, association and memory, temperament and characters and the nature of thought processes, most of which is material taken from the older psychology and is therefore of historical interest only. The liberal references to the literature will offer the student sufficient supplementary reading.

Part two is concerned with the "psychology of the hidden self" under which heading the author has mentioned or briefly outlined the trends of thought in the development of the concepts of habit, conflict and unconscious phenomena, emphasizing the views of Morton Prince, Dubois, Coué, Rivers and of the Freudian School. Since studies from the psychoanalytic viewpoint have contributed such a wealth of information on the problems of social life, crime, religion, etc., it would seem that a more complete consideration of these theories and developments would have added greatly to the value, not only of this part of the book but to those subsequent chapters dealing with applied psychology.

Part three treats of vocational and industrial psychology giving special attention to the various mental tests and their application to the vocations. This section of the book also discusses the creative impulses in relation to the problems of industry and the general psychology of business success including advertising and selling.

A large number of more or less related topics appear in part four under the caption of social psychology. Most of these chapters discuss the origin, development, structure, or function of personalities in group formations and it is here that a more comprehensive coordination might have been accomplished by a generous utilization of the facts discovered by the psychoanalytic school.

In part five such problems of social organization, as social evolution, radicalism, family rivalry, socialism, crowd actions, ethics, social service and religion have been excellently discussed from the standpoint of descriptive psychology.

The book as a whole deals with a tremendous amount of valuable material within a small space—perhaps too small a space for adequate exposition of some of the topics—but certainly the author in his attempt to bring together the several divisions of psychology has taken a stride in the right direction and his book should prove to be an important aid to both instructors and younger students of psychology.

LEWIS.

**THE PRACTICE AND THEORY OF INDIVIDUAL PSYCHOLOGY.** By Alfred Adler (Vienna). Translated by P. Radin. New York: Harcourt, Brace and Company, 1924. Pp. 352.

This book is a compilation of twenty-eight lectures and other papers written by the chief exponent of the "organ inferiority" theory of the neuroses and psychoses during the years from 1908 to 1920. Each paper deals with a special phase either of theory or practice of the individual method of attacking the inferiority mechanisms which the author believes and asserts he has conclusively demonstrated to be the basis of all forms of neuroses and developmental failures.

The basic principle for the understanding and practice of the "indi-

vidual-psychological method" is the tracing of all symptoms occurring in an individual case back to their "lowest common denominator," which is the real psychical situation of the patient's earliest childhood, the psychic foundations of the neurosis and its symptoms having been perpetuated unchanged from childhood.

The neurosis must be understood as a reaction of the personality in an attempt to free itself from a feeling of inferiority in order to gain a feeling of superiority, and although the neurosis aims toward superiority its methods do not establish a social functioning nor does it solve life problems, but rather it finds expression in a small family circle, thus achieving the isolation of the patient, who thus separated from reality lives a life of phantasy, employing various devices for enabling him to avoid the demands of society and of responsibility. These exemptions from society and the privileges of illness are substituted for his original hazardous goal of superiority.

The neurotic psychic life has built a superstructure over a menacing infantile situation, which through the course of years has adapted itself to the surroundings and demands by establishing systems of counter-compulsions composed of favorable affective experiences.

Throughout the book Adler has presented material to prove and fortify his concept of the dominating rôle of the ego in the neurosis, and he considers the "masculine protest" or the "will to power" to be the achieving the isolation of the patient, who thus, separated from reality, in special sections he has described, on this basis, psychical hermaphroditism, a theory of hallucinations, the relations of child psychology and the neurosis, and the psychic treatment of trigeminal neuralgia. Syphilophobia indicates a fear of women or the fear of men—usually both—and functions as a safeguarding tendency which resorts to depreciation of men and women in order to escape the feeling of inferiority generated by strong, oppressing masculine parents.

The Adlerian point of view is very helpful as set forth in the essays on homosexuality, dreams, sleep disturbances, hunger strikes, prostitution, war neuroses, and on demoralization of children. In the essay on myelodysplasia (organ inferiority) he again emphasizes the fact that neurotic symptoms preferably attack the zone of the inferior organ and its psychic superstructure, and that they revive childhood defects. In prefacing his description of the psychological structure of melancholia and paranoia, he states: "The following are the forces conditioning neuroses and psychoses discovered and described by me: infantile feeling of inferiority; safeguarding tendencies; automatically tested methods; characteristic traits, affects, symptoms, and attitudes taken toward the demands of communal participation; the employment of all these methods for the purpose of an imaginary increase of the feeling of personality as against that of environment; the search for a circuitous method and for the



creation of 'distance' between themselves and the expectations of the community in order to evade both a true evolution of life and personal responsibility and accountability, and finally the neurotic perspective and the purposive, at times insane, devaluation of reality."

Adler's conclusions regarding the mechanism of the psychosis may be expressed thus: (1) The anticipatory and hallucinatory representations of the wish or fear whose purpose is to secure safety; (2) the devaluation of reality resulting in heightening of the ego consciousness; (3) the struggle against either the immediate or a greater environment; and (4) the transference of the scene of activities from the main sphere to a subsidiary one.

The continuous striving called the "will to power" is to Adler the "masculine protest" which characteristically dominates the personality of the introvert, whether male or female, the goal being not the actual power of reality, but a sufficient domination of the object to enable the personality to overcome the overburdened feeling of inferiority, having an organ inferiority or a family inferiority as its basis. The "masculine protest" is then the psychic manifestation of the compensatory effort to overcome the organic handicap and the neurosis represents the failure of the ego drives to reach their goal.

The book is rich in thought provoking material and should prove to be a valuable addition to and elaboration of the author's views previously set forth in his well-known publications.

LEWIS.

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